



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

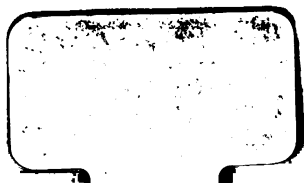
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

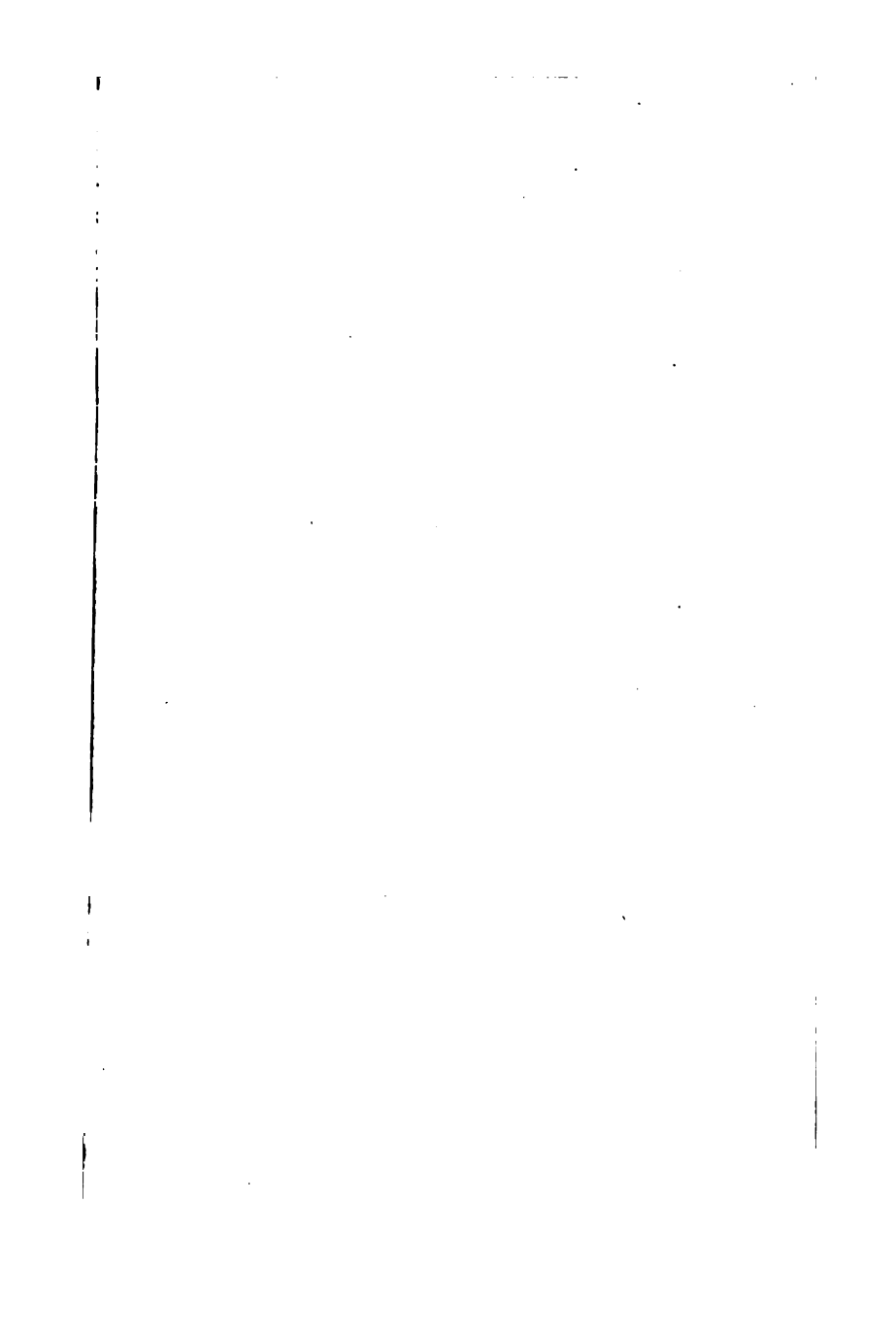
About Google Book Search

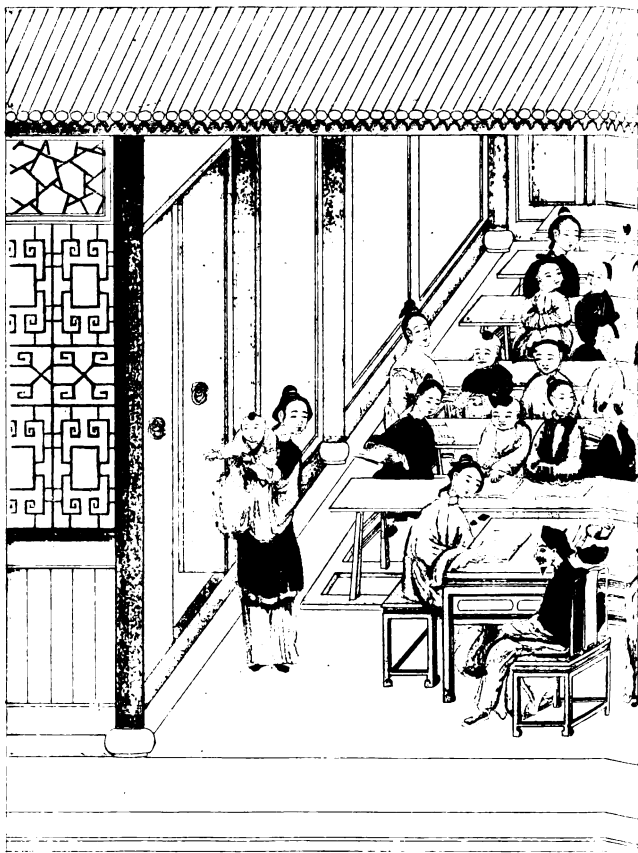
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



47. 873.







FAC-SIMILE OF A PAINTING OF MISS ALDERSEY'S

PRINTED IN COLOURS FOR THE SOCIETY FOR PROMOTING



2. SCHOOL AT NINGPO. BY A CHINESE ARTIST.

NOTING FEMALE EDUCATION IN THE EAST



HISTORY
OF
THE SOCIETY
FOR PROMOTING
FEMALE EDUCATION
IN THE EAST.

ESTABLISHED IN THE YEAR 1834.

LONDON:
EDWARD SUTER, 32, CHEAPSIDE.

1847.



President.

HER GRACE
THE DUCHESS DOWAGER OF BEAUFORT.

Vice-Presidents.

HER GRACE THE DUCHESS OF GORDON.
MADAME BUNSEN.
THE MARCHIONESS OF CHOLMONDELEY.
THE LADY LOUISA FINCH.
THE LADY GEORGIANA BAILLIE.
THE COUNTESS OF GAINSBOROUGH.
THE LADY CHARLOTTE GORDON.
THE RIGHT HON. LADY NAPIER.
THE HON. LADY GREY.
THE HON. MRS. STEWART MACKENZIE.
THE HON. MRS. B. W. NOEL.
THE HON. MRS. A. KINNAIRD.
THE DOWAGER LADY BUXTON.
LADY RAFFLES.
LADY BRYANT.
LADY GRANT.

Committee.

MISS BRAITHWAITE.
MRS. BRIDGES.
MISS BRIDGES.
MRS. E. CAREY.
MRS. CONQUEST.
MRS. ELLIS.
MRS. FISK.
MISS GOSS.
MRS. S. GURNEY.
MRS. HOBY.
MISS HOPE.
MISS HOUGHTON.

MISS HUNT.
MRS. H. KEY.
MRS. M'CALMONT.
MISS PHILP.
MRS. PORTER.
MRS. REED.
MRS. SEWELL.
MRS. STEPHENSON.
MISS SYMES.
MRS. TARN.
MRS. J. TRUMPER.
MISS WATHEN.

Treasurer.—JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Sub-Treasurer.—MRS. BONAR.

Hon. Secretaries.—MISS ADAM. ———

Assistant Secretary.

MISS WEBB, 61, Stafford Place, Pimlico, London.

ADDRESS.

FEW persons can read without satisfaction the following short history of the operations of the Society for Promoting Female Education in the East; which describes much christian benevolence employed wisely to save numbers who were equally miserable and helpless. Those especially who have taken an active part in promoting the objects of the Society, may be thankful for what it has been permitted to effect.

Mr. Abeel, with whom the idea of this agency originated, has died in the midst of his missionary labours among the Chinese; and now, in the presence of the Redeemer enjoying the bliss of heaven, he does not assuredly regret that he first, especially awakened the sympathy of the christian church for the sorrows of heathen women. With him, in that blissful contentment reserved for all who trust in Christ, are others who met their end while they were prosecuting this great work, which he had set before their christian ambition. Miss Carter, who peculiarly won the affection and the esteem of the Directors

of the Society, early withered in the burning Valley of the Ganges. Mrs. Dean, whom neither superior intelligence, nor ardent piety, nor her husband's affection, could preserve from sinking to death in the bloom of youth and beauty, lies buried among the hills of Hong Kong. Mdlle. Jallot, whose faith had been matured by deep affliction, became through that discipline so humble and resigned to the will of God, so thankful for christian kindness, so affectionate and gentle, so spiritual in her temper and so consistent in her life, that she seemed destined, with her good sense and energy of character, to exercise a powerful influence upon many of the heathen objects of her care. And she was likewise too early carried, amidst the regrets of her friends, to an Indian grave.

But neither these, nor any others who in this service have laid down their lives, can possibly, in that world where spiritual objects are estimated rightly, regret that they among the first and the most zealous laboured to raise the oppressed daughters of the heathen to become estimable upon earth, and to attain the bliss of heaven. Miss Thornton, the earliest of the Society's agents, who led on this little band of the "Sisters of Mercy," does not regret that she has devoted eleven of the best years of her

life to this object; nor do those regret their decision who are still devoting their undecayed energies to its accomplishment. Miss Grant, at Singapore, though tried by the climate of an alluvial island within a short distance of the line, can still say of her missionary employment—"It is my pleasant work, and my comfort; never did teacher and pupils love each other more. . . . The dear China girls are more and more interesting to me. . . . They are dear children, and it is most animating to hear them speak, and to see the consistency of their conduct with their words; so that I cannot but feel with intense delight that my labour is not in vain in the Lord." If Miss Aldersey, at Ningpo, has peculiar difficulties, she has the honour of having formed the first christian boarding-school for the women of that immense empire;—and although she has sacrificed her ease to it, and spent her income upon it, yet, surrounded by her twenty Chinese girls, she can write—"I find myself in precisely the situation I would be in, and have no desire or intention ever to leave Ningpo."

All these have set a good example of missionary zeal, which ought not to be lost on us whose humbler and easier lot, is cast among the comforts of European homes. And if these efforts may inspire us with the desire to assist

in the work, its results are no less animating. Efforts so hearty and so well sustained have received the blessing of God. Some converted children have died in peace: others, now grown to womanhood, are adorning their christian profession by their consistency: a few have become teachers of others.

At Bombay, at Berhampore, at Cape Town, at Singapore, at Ningpo, and other places, are these intelligent, amiable, and christian young women, rejoicing in the grace of God and doing good to others, who but for this Society would have been still miserable. The children in a school at Bombay have, by their patience and submission and exhortation, by their sincere repentance and amendment, their love of prayer and praise, their order, quietness, neatness, modesty, and diligence, gladdened the heart of their teacher, Mrs. Willing, with the belief that they are converted to God. In Miss Grant's school, there has been a remarkable spirit of prayer: at six in the morning they are spontaneously searching the Scriptures, and of their own accord they close the day with social prayer among themselves. In August, 1844, she numbered six whom she could regard as Christians; and the whole school are their teacher's "perpetual joy." Miss Aldersey is

cheered by three converted pupils, who have followed her from Java. With these young converts and their maternal teachers, the Committee of the Society and all its contributors may reasonably rejoice.


The necessity and usefulness of the Society's exertions are proved by this simple narrative beyond all cavil. The class which they address not only peculiarly need instruction, but are eminently fitted to receive it;—their teachers have found a field for the employment of their faculties which angels would delight to cultivate;—their devotedness to their benevolent object is calculated to increase the piety, not only of other christian women in this country, but of all the disciples of Christ in other lands who hear of their trials and success; and to support them in their missionary exertions must afford satisfaction and improvement to all who zealously engage in it. The reader will find in the pages of this volume that the Society has, in the first twelve years of its existence, been permitted to promote the cause of Christ in Egypt and Asia Minor, in Caffraria and at the Cape, in India and Ceylon, in Java and in Borneo, at Macao, Singapore and Ningpo. Animated by the spectacle of their zeal, christian ladies of various cities in Great Britain, with those of Basle, Geneva, and

Berlin, have associated with the Committee to promote this work; and it is an interesting thought, that, as these countries have sent out devoted women to convert some of the heathen to God, so the associations which sustain these missionaries, besides the direct good which they are permitted to accomplish, enlarge the sphere of their own sympathies by feeling for their Sisters in other lands—a christian friendship which, but for their concurrence in this benevolent work, they could not have enjoyed.

More need not be said to recommend this work to the christian reader: its object—its progress—its present results—its promise for the future—the children and young persons whom it saves and blesses—and the self-sacrificing devotedness of those who have braved a voluntary exile from their country to save them,—must all excite the interest, as I hope, and command the cooperation of every person who has either zeal for religion or compassion for human sorrow.

B. W. NOEL.

St. John's,
March 5, 1847.



HISTORY, ETC.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST has now completed the twelfth year of its existence; and many of its early publications being out of print, enquiries are frequently made by those who have only recently become acquainted with it, as to its commencement, and the steps by which it has been led to its present stability and increasing value as an auxiliary to the general cause of missions. The Committee conceive that a simple record of the facts of its history, illustrated by extracts from the correspondence of its agents, will be acceptable to those who desire information, and not less to those who, having followed its course hitherto, will take pleasure in the review of the series of successive circumstances, which have from time to time called forth their grateful satisfaction. In order to a full understanding of the considerations which led to its formation, it will be necessary to glance at the actual position of female education in the missionary field, previous to its existence.

It is of no uncommon occurrence, that undertakings of great extent, and which have occupied much thoughtful deliberation upon their objects, their scope,

and the best methods of attaining them, are found defective in some point, upon which, though confessedly subordinate, the full success of the whole materially depends. Large and complicated machinery, specially adapted to a particular purpose, may be hampered in its operation and fail of its complete results, by the omission of a single little wheel, or by a want of attention to the maintenance of a due proportion of weight or action among the details of its intricate works. It was quite impossible in the commencement of missionary undertakings, zealous and far-sighted as their promoters were, that they should embrace every particular department, and assign to each its proper share of prominence. Such was the magnitude of the work before them, so multiplied were its claims, and so limited the resources at their command, that it was wholly beyond their power to form any adequate conception of the bearings of the several parts of the plan, or to calculate their relative practical importance so as to adjust them on a scale of unerring correctness. Who can feel aught but satisfaction that their principal and almost exclusive attention was at first given to the direct preaching of the Gospel, and to the translation and diffusion of the Scriptures? It was not until it had been proved that the prejudices of the adult population were so inveterate, their superstitions so inwrought, and their ignorance of the general principles of morality so debasing, as almost to exclude the hope of gaining access to their minds to any great extent, that the missionaries in India felt the importance of forming schools in which the young might be early brought

under instruction, trained to understand truth and estimate its evidence, before the influence of long custom and the innumerable ensnarements of idolatry had darkened their perceptions and indurated their susceptibilities. It was hoped that the education of the male portion of the people would be followed almost of course by that of the females, and in many countries they have proceeded simultaneously; but in India religious and social difficulties present a barrier so formidable as to require the application of the most delicate consideration, the most patient energy, and the most tender and persevering solicitude, to allay prejudice, and inspire confidence. Yet could it be tolerated that the dawning light should arise only on one half of the population, and that woman, upon whose direct and indirect influence depends so much of domestic and social welfare, should stand shrouded in darkness, casting her palpable and baneful shadow over the brightening prospect?

But not only is she incapable of diffusing a cheering radiance, but her own condition in the countries of which we especially speak, is one of the most extreme degradation and wretchedness. She is cut off from all the sweet endearments of family intercourse, put down from her proper position as the friend, the counsellor, and the comforter of man, to a situation the most abject and humiliating; her treatment is the most cruel and revolting, and her mind, excluded from all intellectual enjoyment and all that is consoling and elevating, is left to sink into the utmost depths of sin and misery. Who can read the descriptions drawn by eye-witnesses of the cases of women in India and China

without the deepest commiseration ; and what English-woman but must gratefully acknowledge and adore the wondrous goodness which has made her to differ? * Efforts had been made, under circumstances more or less favourable, by the wives of missionaries and other ladies concerned for the welfare of their fellow immortals, and schools had been formed in various parts of the country to attempt a counteraction of the prevailing evil. To the Baptist Missionary Society belongs the honour of having formed the first native female school in 1820. Other societies and individuals followed its enterprising example ; and not to particularize too minutely, the cases of Miss Cooke, afterwards Mrs. Wilson, of Calcutta, Miss Bird, whose devoted and disinterested labours in Bengal can never be forgotten, and, more recently, that of Mrs. Wilson, of Bombay, may be given as proofs of what could be effected by the blessing of God on resolute exertion.

But with the increasing demands upon Missionary Societies,—demands which taxed to the utmost the whole amount of their deliberative wisdom, their actual labour, and their pecuniary resources, and often left them in perplexity how to effect the greatest good by means so obviously inadequate, it could not be expected that the great work should receive from them the distinct and systematic attention it deserved. Circumstances pointed out the necessity, in order to its full appreciation and effectual execution, of applying to it a principle which obtains in other departments of human exertion—that of a division of labour. Our revered fathers and brethren may embrace in their comprehen-

* Appeal by the Hon. and Rev. B. W. Noel, Appendix B.

sive view the gigantic work of evangelizing the whole world, but our more limited gaze and our deepest sympathies may be concentrated upon the hapless daughters of the East, who, shut out from a participation in the happiness we enjoy as wives and mothers, daughters and sisters, bear the heavy burden of life without a solace on earth, or a hope in heaven. The jealous suspicion of the Asiatics renders access to the women extremely difficult, almost impossible for men ; while ladies have occasionally been welcomed to their seclusion, and can win upon their confiding affection. Hence the necessity of employing agents of their own sex for their instruction ; and as a Committee of gentlemen would be manifestly incompetent to select these and superintend their preparatory training, it followed of course that a Ladies' Society could alone meet the emergency. Their discernment and discrimination are thus most usefully brought to bear upon a matter of serious responsibility, the investigation of the real character of the applicants ; for it is not excitement of romantic feeling, which often takes a specious form and assumes the language of zeal for the glory of God, so as to impose upon the subject herself, as well as others, that will bear up amidst the trials and toils of missionary work ; but a deep, steady principle of love to Christ, and of holy grateful obedience to His command. Who but a woman can understand the heart of a woman, and enter into all her difficulties and discouragements, and bestow the tender consideration and the appropriate direction she requires ? A Society of Ladies has this additional advantage, that it can carry

on its deliberations and execute its plans in a quiet, unobtrusive manner, suited to the subordinate and retired position of the objects of its solicitude. Thus it appeared that, even if the existing Missionary Societies were able to bestow upon this branch of their undertaking all the time and money and exertion it deserved, it would still be advisable to adopt the principle for which we plead—that of a division of labour. But they are confessedly unable; and must the consequence be that while their schools are training up boys to greater or less attainments in general information, natural science, and christian knowledge, those who are to become their future partners shall remain in a state of barbarism in respect of their minds, and of obstinate prejudice in regard to the new religion of their husbands? What help would a young Christian receive from an ignorant, idolatrous wife?—rather what a fearful blight, what a fatal chill, would almost inevitably ensue to his principles from so hapless a connexion! Where then would be the lovely exhibition of family religion—the uniting influence of domestic piety—the intelligent training of a generation “bringing forth the fruits of righteousness, which are by Jesus Christ, to the glory of God?”

Such reflections as these had often pressed upon the minds of thoughtful persons, earnestly concerned for the successful progress of the Gospel, and made them anxious for a special organization adapted to the exigency of the case; but it was not until the year 1834 that their desires were realized. The Rev. David Abeel, a devout American missionary, having been obliged to leave his labours in China to recruit

his wasted health in this country, took much pains to arouse an interest in the subject. His own heart had deeply felt the sad state of women in the vast country in which he had been stationed, and he saw that the whole apparatus of missionary effort must still be greatly deficient, if their condition were not met by a distinct and appropriate machinery. He drew up an Appeal addressed to Christian Ladies, which will be found in the Appendix.* After careful consultation with several judicious persons, particularly the Hon. and Rev. Baptist W. Noel, it was resolved to hold a meeting in the vestry of St. John's Chapel, Bedford Row, in the month of July, when a few ladies of different denominations, united by the bond of faith in Christ, and desiring to advance the object, were invited. At this meeting the following General Regulations of the proposed Society were considered and approved.†

- I. The object of this Society shall be the establishment and superintendence of schools in China and the countries adjacent, where favourable opportunities are presented—the selection and preparation in this country of pious and well educated persons to go out as superintendents, and the training and encouragement of subordinate native teachers.
- II. The requisite funds shall be raised, as in other institutions, by annual subscriptions, donations, and all other advisable methods.
- III. In the schools connected with this Society, the end chiefly kept in view shall be to bring the pupils to an acquaintance with scriptural truth, and to

* See Appendix A.

† See Appendix C.

a belief in Christ as their Saviour ; all other useful knowledge which circumstances may render desirable being at the same time imparted.

IV. The business of the Society shall be conducted by a Committee, consisting, besides the President and Vice Presidents, of twenty-four ladies, two of whom shall every year vacate their places, a Treasurer, and two Secretaries.

V. The Committee shall meet once a month, or more frequently if business shall require, intimation of the same being given by the Secretaries ; five of the number, one of the Secretaries being included, shall constitute a quorum.

VI. Statements of proceedings, and extracts of correspondence, shall be prepared from time to time and distributed among the subscribers.

It was resolved from the first that the Society should be formed on a liberal foundation : it contemplated no sectarian object, but one which deeply concerned the whole christian church, and required the hearty co-operation of all who love the Lord Jesus Christ in sincerity. The Committee was selected on this principle, and never has occasion arisen for regretting the comprehensiveness of the basis on which they were drawn together ; and the case is yet unknown, which would bring into collision the respective peculiarities of the several sections of the christian church, from which the Committee have stepped forth to put a hand to the labour of love. On the contrary, they have had constant reason for rejoicing that they have been united together in this important and urgent cause.

The Society thus constituted, it will be seen, at first

contemplated China as its direct and special object; but a very short time elapsed before it was decided that India should be specifically included, considering the additional responsibility connected with it as being under British rule; besides that missionaries having long occupied its vast field, the work of preparation for its peculiar operations was already in part accomplished. At that time "the two-leaved gates," which closed in China, and excluded the Gospel with all its train of blessings, were only beginning to relax their complicated fastenings, leaving it still in doubt how soon an entrance might be effected; while in India, station after station was waiting for assistance in the work of female education. There were besides other large tracts of country in Asia, equally in want of a helping hand to raise their debased daughters to intelligence and happiness, and Africa, with its advancing civilization, could not be refused; so that by an easy extension of the original design, it was at length resolved that the Society should embrace the whole Eastern world.

One of the first objects proposed by the Committee on its appointment, was to apprise missionaries and other interested persons in the East of the new Society, and to request from them information derived from observation and experience, and advice, as to the best means of prosecuting their projected plans. As might have been expected, the announcement called forth various expressions of feeling in regard to it. Some rejoiced that the object of their long desire and prayer was realized, and that christian women had arisen to a work so appropriate and so full of hope. Others, a very small minority, gave a

cold response, disparaging the general undertaking, and fixing on some point, which they either did not fully understand, or represented unfairly, to damp the zeal and wound the hearts of its supporters. Conscious of the simplicity of their aim, and looking to Him whose "strength is made perfect in weakness," they were enabled to persevere, and desire now to bear grateful testimony to the success which God has given to their feeble instrumentality.

As soon as funds came in to such an amount as to authorize their appropriation, a grant of £50 was made to the female schools at Malacca, under the direction of Miss Wallace. This lady was following up the efforts commenced by Miss Newell, who went out from England under the auspices of the London Missionary Society, and afterwards became the wife of the enterprising missionary, Gutzlaff. An encouraging field of labour presented itself there; and it was resolved to strengthen Miss Wallace's hands, by sending her a fellow-labourer. A lady had already offered her services, and was awaiting her acceptance and appointment by the Committee, to some of the members of which she was well known as a person of devotedness and energy, who had also had some experience in education in Corfu, under the superintendence of the late Rev. R. Leeves. The testimony to her character and ability were deemed so satisfactory, and her personal communications with the Committee inspired so much confidence in her piety and judgment, that she was unanimously received as its representative to carry forward the work it had at heart. It was not without serious consideration of the re-

sponsibility they incurred, that the ladies came to this decision. They felt that it was no light matter in which they were engaged; not one, the results of which, whether good or evil, might be insignificant, but one which looked forward to eternity; and, distrusting their own wisdom, they earnestly sought for Divine guidance in this their first foreign appointment. How fully their selection of Miss Eliza Thornton as their agent has been justified, let the fact that it is now eleven years since she quitted England, and that every year has found her abundant in labours, and persevering amidst discouragements and disappointments, tell, to the glory of God, and the comfort of all who have been edified by her consistent devotedness. After her acceptance by the Committee, she gave her attention to the Infant and British systems of education, till the time of her departure, in May, 1835; when her passage was secured in a vessel which afforded suitable escort, bound for Batavia, whence she was to proceed to Malacca. An affecting farewell service was previously conducted by the Hon. and Rev. B. W. Noel, in which he gave a description of the work she was about to engage in, its peculiar temptations and trials, and administered seasonable advice and consolation, and then commended her in earnest prayer to the Lord Jesus, the head of all authority and power, who assigns to his people their respective places in his church, and engages for the supply of all their needs. It may be remarked, that a similar service takes place immediately before the departure of every agent, conducted by the same highly esteemed clergyman, or some other ministers.

The Committee awaited in some anxiety the account of her arrival, and were cheered, after some months, by a letter, the following extracts of which will be read with interest:—

“ Parapattan, Batavia, Aug. 18, 1835.

“ After a prosperous and agreeable voyage of three months and ten days, we anchored in safety in Batavia roads, on the 11th of August. In the morning, one of the missionaries here, and Mr. J. A., came on board to fetch me. I found from them that Mr. Medhurst was in China, where he has been three months. After a row, and a drive of some miles, we arrived at Parapattan, where is the mission-house. I was received by Mrs. Medhurst with the greatest kindness and affection, and introduced to her family. Mrs. M. has a boarding-school for girls and little boys; they are chiefly Dutch or Malay, but speak English, which is the only language allowed in the school. The parents are very desirous that they should be taught the Scriptures; indeed two Dutch children have been placed under her care, because religion was neglected by the mistress of the Dutch school, where they were formerly. They are instructed in reading, writing, arithmetic, geography, grammar, and needlework. The Orphan Asylum is most interesting. The three first children who entered it, and who indeed were, humanly speaking, the cause of its commencement, were the children of an Englishman, their mother a Malay; he died and left them perfectly destitute, so that they were running about the streets in utter wretchedness. Mr. Medhurst took them in, and determined, if he could get assistance, to clothe and

educate them; some gentlemen here kindly co-operated, and it was resolved to have a regular institution established for orphan children left destitute. The matron is a pious Malay, a member of Mr. Medhurst's church. The orphan children always come up to the mission-house for family worship; and they all attend both the English and Malay services in the church, and the Sabbath school, in the afternoon. The other schools are two Chinese boys' schools, and one Malay, under Mr. Young's care. I have not visited them yet. On Sabbath morning we had service at nine, in English; immediately afterwards in Malay, and in the evening again in English.

"I have particularized all I can at present recollect respecting the schools; now I must tell you my present circumstances and prospects. Finding, on my arrival, that it might probably be two months before I could proceed to Malacca, by Mrs. Medhurst's advice I sent the two letters given me by Mrs. B. to her mother and sister, inclosed in one from myself, begging Mrs. G. to inform me of the state of things at Malacca, and if I was expected there, or if any one was at present at the school. Whilst waiting her answer, I have undertaken Mrs. Medhurst's school, which is too much for her strength. I occupy the rest of my time in studying the language. If the Committee had not particularly directed me to Malacca, I should certainly have determined on remaining here, (for there cannot exist a place more needing help, or one of more favourable openings,) until a lady could be sent out from England. Mrs. M.'s school would support me, as, having no domestic

duties, my whole time could be devoted to the children, and consequently I might greatly increase the number. In addition, I could communicate religious instruction to the orphan girls, and might train up some as native teachers, without any expense, as they are maintained by the institution until marriageable. There are no native girls' schools at present; but it is Mrs. M.'s opinion that if, when I have acquired the language, I were to ingratiate myself with the people around, I might induce them to let their children come sometimes, and eventually form an infant and girls' school. These things would quite fill my hands, and who would not be happy while thus engaged? How grateful ought I to be to my heavenly Father, who has made me to seek my happiness in these occupations, rather than in the pleasures of the world! There is also another reason for my remaining here; it is this: Mr. Medhurst's family are going to England when he returns from China: even in the event of another missionary coming from home to supply his place, (which he has written for,) some time must elapse before he could arrive; in the meantime the boarding-school must disperse, and I fear the orphan institution also might suffer. The boarding of the children is paid for distinctly from their education; for the latter Mrs. M. receives ten rupees per month, if only one child; but if there are two or three from the same family, eight rupees per month. Again, there is the Sabbath school: can I see this field of labour open before me, and leave it without regret?

"Monday, Aug. 24.—I have been asking Mr. Young if he thinks there is any prospect of a Chinese

girls' school. He thinks, without much difficulty we might persuade a few to come, if I knew the language. O that I did! I find Malay very easy, and can already ask for most things that I want. This day I have commenced school with twenty children; the school-room, a bamboo roof without walls, exceedingly cool, close to a coffee-plantation, which will shortly be in bloom, and surrounded with cocoa-nut trees and plantains. If I could transport you here for one hour, you would be delighted; separated from the world, (from the gay world,) dwelling in this lovely spot close to the chapel, which is in the compound, surrounded with the beauties of nature, and abundantly supplied with an occupation which has interest sufficient to fill the heart even to overflowing,—you can suppose me to be one of the happiest of human beings.

“By the time this reaches England I trust my tongue will be loosened in the Malay language; and then I shall lose no time in attempting Chinese, for China is the object of my ambition. With God all things are possible, and who can say that, when I have acquired the language, a way may not be opened? Present my thanks to all the ladies of the Committee for their kindness to me before my departure. My daily prayer is that they may be guided in all their deliberations by the Lord Jehovah himself; then all will prosper.

“I have visited one of the Chinese boys' schools. There were present twenty-eight boys, from the ages of seven to fourteen years. They appeared in good order; the master is an interesting old man, with a long white beard. He laughed and seemed highly delighted to

see an English lady take an interest in his school. The children repeated part of the Scriptures, first in Chinese, and then translated them into Malay. When repeating a lesson they turn their back, as it is not considered respectful to look a teacher in the face. Mr. Young asked them many questions, which they appeared to answer with readiness, and they then sat down to write, each boy at his own desk ; it being a custom among the Chinese for each to bring a desk to school. In writing they hold their brush quite perpendicularly ; the younger ones trace until sufficiently advanced to write from copies. Beside the Scriptures, they learn the sayings of Confucius. This must be submitted to, or they would not come to school ; but it is cheering to think, that a few in this dark land have at least some words from the Book of Life imprinted on their minds.

“ When any one asks after my welfare, you may say that I would not return for the sake of every earthly blessing. My work is my pleasure, nay more, my delight ; and when my tongue is loosened in the Malay language, I hope to make the heathen more especially my object. I am trying all I can to gain their affection and confidence ; and then I hope, when I can speak, they will listen to me. Our God is a God of love ; the Gospel is a dispensation of love, and by affectionate sympathy we ought to seek to win men to the truth ; and indeed there is much in the condition of the poor, oppressed, benighted heathen, to draw forth a Christian’s sympathy. When I look upon them I am ready to exclaim, Why was I favoured to be brought up in a civilized country where the true

light shines? It is all of mercy, unmerited mercy. May a grateful sense of this great goodness ever animate my zeal and quicken my diligence."

The Committee readily coincided in the view taken by Miss Thornton, of the importance of the position into which she had been unexpectedly led, and fully authorized her remaining at Batavia, to carry on the work so auspiciously commenced. Farther extracts from her correspondence will show with what earnestness she devoted herself to its prosperity.

"Batavia, Jan. 12, 1836.

"In all things I have as much encouragement as I could possibly expect. My school goes on well; the present number of children is eighteen, but six of them are little boys, whom I was obliged to take, as it was Mrs. Medhurst's plan; and at present the proceeds from the girls' school, alone, would not support me. The orphan children receive as much of my attention as my time and prudence permit. The two girls I have decided upon requesting the Committee to give up to my care, you would be very much pleased with. Emma, the eldest, has a beautiful voice and ear for music, so that I have commenced teaching her the pianoforte. She comes to me every morning at seven o'clock. I believe she is fourteen years of age; her sister Sarah, whose appearance is more prepossessing, is twelve. Their father was a Frenchman, now dead; their mother, a Malay of very bad character, is living. Emma, on the death of her father, was taken by a man here, who makes it his business to get what girls he can, to bring up for the vilest purposes—from this horrible fate she has been happily rescued. Poor

child! may she be saved from every snare of the destroyer, and made an heir of glory. When Mr. Medhurst returns, should the Orphan Asylum Committee consent to my taking them, I think, from their natural superiority of mind and manners, they will be fitted for superior schools.

"I am happy to say I am not mistaken in supposing a native girls' school might be raised, if done quietly, without any apparent effort. Mrs. Medhurst has four little Mahommedan Malay girls who come to her for instruction. These children I intend taking under my care when Mrs. Medhurst goes; and by having them in one corner of my school-room, I shall be able to trust Dortchy to teach them; which I should not feel happy in doing except under my own eye, as she is very young, and of course inexperienced. She is a nice girl, and greatly attached to me. Pray for me, my friend, that all the influence I am enabled to gain over the minds of these poor people may be used to its utmost extent in promoting their moral and spiritual improvement.

"The Committee will doubtless feel anxious to know what progress I am making in the language. During the holidays, which lasted a fortnight, I engaged a Mahommedan priest to teach me. From him I derived great advantage, so that I am now able to understand the greater part of what is said in common conversation, and last Sunday for the first time could understand the greater part of Mr. Young's sermons. I make it a constant practice to attend the Malay service, and find it very improving, as I always carry a paper and pencil with me, on which I write

down the words I do not understand, and learn them afterwards."

"Batavia, April 6, 1836.

"I have given up my little servant Dortchy, and she is now become the teacher of half-a-dozen little Mahommedan girls, who meet in one corner of my school-room, every morning, for about two hours. I intend giving her three rupees a month, which will be all the expense of the first Malay girls' school ever raised in this island.

"Since Mr. Medhurst's return from China, he has established several schools for Chinese girls. One, at a place called Cornelius, about three miles distant, containing twelve girls, is supported entirely from the proceeds of the fancy articles I brought out, on which account I consider it especially my charge; and as the Chinese begin school at five o'clock in the morning, I am enabled to go and return before my own school commences. The girls in the other schools are also paid for from the same little fund, which amounts to 580 rupees.

"My hands are now amply supplied with work. My own school, composed of children either of Dutch or English extraction, occupies the greatest part of my time. In addition, I have a small Malay girls' school, who meet in one corner of my school-room; where they are instructed by a very young Malay mistress, daughter of one of the members of the native church here, which Mr. Medhurst has been instrumental in raising.

"There are five Chinese schools under the care of the missionaries here: one belonging to the American

Society, consisting of children of both sexes; one supported by the London Missionary Society; and three which I consider especially my charge, because the girls in each are instructed at the expense of the Society to which I belong. The greater portion of the children meet in our verandah every day, to be examined by Mr. Medhurst and Mr. Lockwood. I am obliged to content myself with the sight, for as yet I can do nothing; but the contemplation of such an assemblage is sufficient to warm the coldest heart. So many little idolaters receiving the first principles of that knowledge which can alone make us wise unto salvation, is indeed encouraging to a believer of that promise—‘My word shall not return unto me void.’ How thankful ought I to be that my God has permitted me to engage in such a work! Tell all your dear children that I pray, should it not be the will of God to make them missionaries, that they may have missionary spirits; for of what value is life, but to promote our Redeemer’s glory?”

“*Batavia, July 1, 1836.*

“I hear there is a vessel bound to dear England, expecting to sail to-morrow. I do not long, I do not even *wish* to accompany this sheet of paper back to my native land; though I delight to think of many most endeared to my heart, whom I shall probably never see till ‘this mortal has put on immortality.’

“About a month since, I received your letter, containing the Committee’s decision respecting my station of labour. From the first week of my residence here I felt perfectly sure that the providence of God had directed my steps, and every day’s experience confirms

I do not know how to realize, at times, the reality

of my circumstances. This day last year, I was tossing about upon the great deep, anticipating years of toil before I could hope to obtain what I now enjoy—*now* comfortably settled in a school that supports me, two nice girls under my care training for teachers, and more than all, three Chinese girls' schools, containing thirty children. Would it not make you happy to hear and see these little idolaters, whilst they read and listen to those blessed truths which, if watered with the 'dew and small rain' which our God has promised to shed upon the tender herb, must bear fruit unto eternal life? One of these schools at Cornelius, about three miles distant, I visit twice a week. We are obliged to set off at five in the morning, in order to get back in time for my own school. This school contains fifteen girls. They are taught to read Chinese, and Malay (in the Roman character), and to write. I hope to be able to enclose a few of their copy-books, which you must get some Chinese scholar to decipher for you. After the reading, Mr. Young assembles them in a class to talk. He will first mention a Malay word, and make them tell him the meaning in Chinese. He will, then, in the presence of a little group of idols, tell them that there is only one God, who made all things; that we must fear and love Him, and when we die we shall enter into his presence, and be rewarded or punished according to that we have done, &c. The teacher sits by and hears all this, without making the slightest objection, though his own child is among the number. I often wish I could spend more time with these dear children."

In the meantime, intelligence of the newly organize^d

Society had been transmitted to Geneva, and had aroused the zeal of the christian ladies in that city to similar efforts. They soon formed themselves into a Committee, with the Baroness de Staël as their president, with the intention of acting independently in the disposal of their funds, and the selection and appointment of their agents ; but maintaining constant intercourse with the Society in London, which was pledged to render all the assistance which might be requisite in carrying out their arrangements. More recently they resolved to resign to their friends in London the selection of stations, management of their agents, and all matters of business ; confining themselves to collecting money, and maintaining friendly correspondence. They were deeply interested in Miss Thornton's labours, and immediately opened a correspondence with her to strengthen her hands by the expression of their affection and confidence.

Again she writes :—

“ Batavia, Sept. 11, 1836.

“ My school prospers, and having all the domestic duties devolving on me, I have as much to do as I can perform. My two adopted children continue to give me pleasure. I have lately engaged a Chinese teacher for them, who attends every morning from seven to eight. The profits of my school have enabled me heretofore to board and clothe them, so that the money obtained by the sale of Mrs. C.'s box is yet in store ; but my Hackney friends must not relax on this account, for I could easily find means to dissipate twenty times that sum, if I had more hands to work. I daily grieve to see no less than twenty

children, Malays or Chinese, now living in our compound, who could without any difficulty be collected in a school, going on from day to day without instruction, because there is no one to teach them. I would most cheerfully tax my strength and take them for an hour, if I had an hour in the day to spare ; but I have not. From five o'clock in the morning till five in the evening I am unceasingly engaged, and sometimes am so wearied that I am obliged to retire to rest at eight o'clock ; and yet, I feel that my work is nothing when compared with what is to be done and *must* be accomplished, for the promise of God stands sure, 'The knowledge of the Lord shall cover the earth, as the waters cover the sea.' The Chinese schools are regularly visited. That at Cornelius I take great pleasure in, and am sometimes ready to weep with joy, when I leave it, that God should have permitted me to witness such a scene. It is true, they are poor, frequently dirty, and meet in a hovel ; but they with their teacher hear the pure truths of the Gospel explained in the most simple manner twice a week, and surely this seed will not all be lost. The girls in the other schools do not get on so well, partly, I think, from having boys and girls together ; but next year we think of separating them."

And again :—

"Batavia, Feb. 9, 1837.

"I have just now removed with my children, thirteen in number, to a very comfortable house within five minutes' walk of our dear little English chapel. I sometimes regret that I have no more time for native schools ; but these half-caste children

are a very important class. The providence of God evidently guided my steps, and I would not choose my own sphere of labour, but thankfully do the work appointed me, rejoicing that I am permitted to do the will of my Father in working, while so many have His will to do in suffering."

"June 3, 1837.

"You ask me of the state of the people here. They want all that the Gospel can give, and I think they seem ready to receive it; but my schools occupy me so entirely, that I have neither time nor strength for any other work; but I think much might be done, especially among the Chinese, by visiting them in their houses: and this is peculiarly a woman's work—she could do it as quietly as she could desire. My school at Cornelius has opened the way for such a work in that village, and I sometimes think of taking a house in that neighbourhood. In labouring among the Chinese females, the infant school system is especially necessary, because no girl is permitted, after the age of eleven years, to be seen out of her house, or, indeed, out of her room, without her mother's special permission, until she is married. The eldest and most promising girl in my school has just been taken away. I went to enquire the reason, and to see the child this morning. The mother said she was too old to come any more to school, she must now be shut up. I never heard of the custom till to-day, and it has inspired me with a greater desire to commence an infant school, that we may have as much time as possible to gain an influence over the minds of the children. My heart is more and more interested in

dear little Cornelius. It is so nicely out of the way of European influence, and an infant school would be such a blessing. I always feel fresh missionary zeal when I go there; but you must not think, from my style of expression, that any thing as yet done quickens me. It is rather the wants of the people, and their readiness to receive instruction. Alas! nothing is done, for there are no labourers; and my school, that I talk so much about, would greatly disappoint many who have heard of it, I fear; but the smallest seed, if the sun shine, and the rain descend upon it, if sown in good ground, will spring up; and God has promised that His 'word shall not return unto him void.'"

"June 24, 1837.

"The prospect of having a Dutch lady to share my work, greatly delights me. There is so much to be done, so many Chinese girls ready for instruction (I do not say anxious, but willing), and nobody to teach them. When I am at Cornelius, I wish to live there, and devote my life to the Chinese; but when I return, and mix with my own dear children, I feel that it would be indeed painful to give them up to the care of another. I can only pray the Lord of the harvest that He 'send forth labourers into His harvest.' My Chinese school does not prosper as I could wish just now. I know the cause is want of sufficient superintendence, which I am not able to give. I design, if possible, to introduce something of the infant school system to excite fresh interest. Mrs. Ennis and I paid a visit to a rich Chinaman at Cornelius. He received us very kindly, and seems greatly pleased

with the exertions made for the education of girls, and has promised to send his own next year. She is yet too young—he would not say so if he had ever seen an infant school. On returning, Mrs. Ennis said, ‘I wish one of the ladies of your Committee could have been with us this morning: what a spur it would have given to their exertions!’ My heart overflowed with thankfulness, and I longed to get alone, that I might pour out my desires before God, who knows the wants of His creatures. He is infinitely good and kind, while so much pride and selfishness mingles with our purest motives.”

“August 10, 1837.

“My Chinese school is getting on with fresh spirit. Mr. Doty, one of the American missionaries, has printed for me some texts of scripture in Malay, Roman character, and in such simple language that the children can understand them perfectly. I gave a copy to each child who was able to read words of three letters, and begged the master to see that they studied one, in order to read to me. This plan has had a very good effect. The children attend more regularly, and, as they take the papers home, the parents, particularly the fathers, take much interest, and frequently come to hear the children read their lessons to me. Those girls who have been in the school from the commencement (about eighteen months) can very nearly read, and seem to feel that I am their friend. This rejoices me very much, for when they can read sufficiently well for me to give them a Testament, the means of salvation will be put into their hands; and feeling that I am their friend,

should my life and health be preserved, I may hope, by the blessing of God, to gain much influence over them, as they grow up in life. Should the means used be instrumental in saving the soul of but one of these dear children, I shall have cause for eternal rejoicing. Do exert all your influence to interest praying Christians on behalf of this school. Money I do not want for them—this my heavenly Father supplies; but the prayer of faith will draw down blessings which cannot be purchased with money. Should the Dutch lady come here, I shall be very happy. There is a Chinese village within half a mile where we might immediately have another girls' school."

" *Batavia, Sept. 3, 1837.*

"God has indeed prospered my way, though difficulties and disagreeables have occurred, and my faithless heart has at times been almost overwhelmed; yet when enabled to believe that 'in returning and rest, in quietness and confidence alone, is salvation' and strength, my peace flows, if not as a river, as a stream. The Rev. C. Bridges' Commentary on Psalm CXIX. has been a great blessing to me; it is a book which endears the scripture more than any other I ever read; I think it should be recommended to all engaged in missionary labour.

"The house I occupy at present is very pleasant, cool, and healthy; the grounds large, and though expensive, I do not fear but that I shall be able to keep it on, and also to support my Chinese school, if the friends at Hackney are punctual in sending out fancy articles for sale, as my two adopted children are fast growing up to women, and cost me a good deal for

clothes, &c. Emma, the eldest, generally accompanies me to the school at Cornelius, and is beginning, I hope, to be interested in the improvement of the little Chinese girls. I ardently desire to see more seriousness on the subject of religion among my children; but despair is no part of my character; and when I remember how very careless I long remained, though blessed with such advantages, I can despair of none. I have fourteen boarding and eleven day scholars; several applications I have been obliged to refuse, till I get assistance, which I rejoice to think will probably be so very soon; and a Dutch lady will be much more acceptable in many respects, in this Dutch colony, where the English are only tolerated."

While Miss Thornton was thus pursuing her assiduous yet unobtrusive labours, the Committee were anxious to send her a companion whose society might cheer her spirit, and whose exertions combined with her own might enable her to carry out, with double efficiency, the desires of her heart. Most unexpectedly they had received an offer of service from a young lady at Amsterdam, whose heart had been drawn to missionary work, to which no opening was afforded by any Society in their own country. After a satisfactory correspondence with herself and some christian friends in Holland, Miss Hulk was invited to this country in the spring of 1837, and after an interview with the Committee was allowed to enter upon the usual term of probation, at the close of which she was appointed as assistant to Miss Thornton.

But while we have been attending Miss T.'s quiet course, the Society at home had been selecting and

disposing of other devoted agents, of whom we shall presently give a detailed notice; and it had been found necessary to adopt a systematic plan for ascertaining the character and special fitness of its candidates. Two Series of Questions were drawn up,* the one to be answered by the applicant herself, to give evidence of the amount and correctness of her theological knowledge, and her general preparation of heart and mind for the work to which she aspired; the other addressed to such ministers and other friends as were sufficiently acquainted with her qualifications and previous habits of life, to form a judgment of her suitableness for the Society's employment. This method of enquiry has been so satisfactory that it is persevered in to the present time, and the account we are giving of the means used in testing the eligibility of the agents, describes in all its particulars the existing practice of the Committee. When the answers have been in accordance with their wishes, the candidate, having been introduced to the Committee at one of their meetings, is allowed to enter on a month's probation, to be passed either at the Home and Colonial Infant School Society's establishment in Gray's Inn Road, or at that of the British and Foreign School Society in the Borough Road; during which three ladies of their own body, in addition to one who constantly undertakes the supervision of the candidates, are specially requested to converse with her in a friendly manner, to elicit still farther her general

* See Appendix D. The Committee request particular attention may be given to these questions, as exhibiting their views of the qualifications needed in their agents.

sentiments, and her views of the several parts of missionary work. Upon the testimony of these ladies, coupled with the official report of the superintendent of the school in which she has been placed, depends the final acceptance of the Committee; when these are favourable, as well as the medical certificate given by a physician, nothing remains but to select a fitting appointment, and prescribe a suitable course of preparation for it. There was another point of great importance to which the Committee's attention had been early called by friends who had been in India, and were competent judges of the circumstances. A large sum of money is necessarily laid out upon the outfit and passage of the agents, and, in many cases, on their entire or partial support before leaving this country. To guarantee the Society against a serious pecuniary loss by their marriage, or in any other way disqualifying themselves for the objects contemplated by the Committee, and not less to vindicate the agents themselves from all suspicion of interested motives, a form of engagement was drawn up, having the binding force of a legal instrument, to which each lady, before embarking, affixes her signature, attested by two witnesses. This regulation has been much canvassed, and in some quarters strongly condemned; yet the majority of voices, both at home and abroad, are in its favour, and many persons, not aware of it, have enquired what security the Society has on this head. It must be conceded that the Committee would not be faithful to the trust reposed in them, if receiving contributions for a specific object, they carelessly allowed them to be diverted to others, which, however good and desirable,

are quite beside the purpose for which the Society was established. The least a young person can do, to whom an advantageous settlement has been secured, is to refund the amount advanced for her benefit, not in her personal character, but as an instrument of usefulness, in a particular department voluntarily selected by herself. It has been urged, and with some plausibility, that the rule, in itself good, should be waved or at least relaxed, in cases of the ladies leaving the service of the Society to marry missionaries; whereby it is alleged they extend their sphere of usefulness, and more effectually promote the general object of education. To this it is sufficient to observe in reply, that the great design of the Society is to maintain a distinct agency for a specific purpose, which shall be undistracted by relative interests, and at full liberty to devote its whole time and its undivided energy to the work assigned it. Every transfer from this effective *corps* must be regarded as a loss to the particular object, involving equally a fresh outlay, and all the contingencies which attach to every human arrangement. It must also be borne in mind that the Committee on its part is pledged to bring the agents home, in the event of such a failure of health as may render a return necessary under medical advice, and a fund of not less than £500 is reserved for this special purpose.* The experience of the Committee has amply justified the adoption of the rule; it has invariably been found that those agents who have appeared the most eminently suitable and devoted, have been the most ready and forward to accede to the engagement, and have

* See By-Laws, No. 27, Appendix C.

hailed it as a means of silencing all insinuations of having acted under the influence of worldly and selfish calculations. The sums thus honourably restored to the Society amount to £1614.

In the early part of the Society's course, it prudently forbore to pledge itself to the support of those it prepared and sent forth; though it took care that this should be properly guaranteed, by the parties who sent for them. But it may be here mentioned, in order to complete this part of the narrative, that it has, during the last year, extended its plan so far as to give salaries in special cases, though it still gives the preference to those applications where local support is promised.*

All these arrangements having been completed, and the agent supplied with school materials and books for her own use and that of her future pupils; a letter is given her containing directions in reference to her health, her general behaviour, the maintenance of her piety, and the conduct of her special mission; and a sum of money is placed at her disposal in case of emergency.

We now return to Miss Thornton, who had received with satisfaction the announcement of Miss Hulk's approach, not as an occasion of relaxation to herself, but an incentive to further exertion. The preliminaries having been all arranged, Miss Hulk set sail, in company with two ladies, who must now be introduced. Miss Aldersey, who had been a member of the Committee from its formation, was permitted at this time to gratify the long-cherished desire of her

* See By-Laws, Nos. 18 and 27, Appendix C.

heart, to consecrate herself to the advancement of the Gospel in China, for which she had several years previously applied to the study of the language, under Dr. Morrison, with great success. She established herself, first at Sourabaya, a Dutch settlement in Java, but has removed, since the opening of China, to Ningpo, where she has opened a boarding school, for Chinese girls, under circumstances of great promise, some particulars of which are in circulation. Miss Aldersey, though maintaining a friendly relation with the Society, has always been independent of it, her property, as well as her exertions, being consecrated to the work. The third of the little party was Miss Theodosia Barker, who after having passed through the usual routine of probation and preparation, and made encouraging progress in the Chinese language, was commissioned to assist Mrs. Gutzlaff in the charge of a boarding school at Macao. On reaching Batavia, a suitable escort was found for her, to proceed to China, where she was cordially received into the family of Mr. Gutzlaff: there she was very useful in the school, and afterwards became the wife of the Rev. W. Dean, American Missionary at Bankok in Siam. Her career was terminated at Hong Kong, in March 1843. The following account of her zealous labours and lamented death, was furnished by her sorrowing husband.

“ Hong Kong, April 12, 1843.

“ Before receiving this, you may have learnt that Mrs. Dean is no more. She finished her work, and ended her sufferings, on the morning of the 29th of March, the twenty-fourth anniversary of her birth-day.

One week before, she was blooming with health, joyous in her employments, and delighted with the prospect of enlarged christian effort—now she is fresh in a second usefulness, vigorous in immortal health, active in a higher state of service, and radiant with the righteousness and glory of heaven. If indeed I have been, by the grace of God, instrumental of good to the heathen, it has, in no small degree, been attributable to the judicious counsels, the fervent piety and efficient aid of my devoted and affectionate wife. That deep-toned piety, that trembling sense of responsibility, those habits of untiring activity, and single-eyed consecration of all to the cause of her Redeemer, which discovered themselves in her more youthful character, were pleasingly ripened into maturity, and beautifully blended in the symmetry of christian character, as she assumed the duties of the missionary and the mother. She died on the field of action, in the prime of life—in the midst of usefulness—in the discharge of duties, and in prospect of results, which in amount of interest and importance, in her estimation, could only be surpassed by those she has gone to share in the heavenly world. Her last labours were for the Chinese—her last prayers were for the heathen. She left her friends for a home among them—she laboured for their salvation—she died in their empire—she rests her body beneath their soil; while her happy spirit has gone home to its heavenly reward.

“The Chinese servant who has attended Mrs. Dean, since coming to Hong Kong, now prays like a Christian. The nurse for dear little Fanny is an old Chinese woman, with whom her mistress had laboured

daily: and since her death, her little charge being ill one night, as she walked the room, she prayed first to God, and then to her departed mother, to spare the life of the child. Such is the mixture of truth and error, as the light begins to dawn upon the minds of this people!

“Theodosia was, up to the day of her fatal attack, in the daily habit of teaching her class of children, besides taking a part in the daily religious exercises with the Chinese. She arose on the morning of her attack at dawn; and, as usual, took a long walk over the hills, returned in high spirits, and appeared much delighted with her class. After breakfast, read with us as usual at our Chinese worship; and at 2, p.m., of 21st of March, discovered some symptoms of fever, which resisted the most prompt and skilful medical treatment, till the 25th, when there was some appearance of small-pox; but the eruption was never fully developed, and after death it subsided altogether, and the countenance resumed its natural expression of peace and loveliness. If medical skill, or the attentions of friends, or the prayers of kindred, could have saved her, she might now have gladdened our circles; but God’s ways are not our ways: and I can only pray that He may sanctify to me the sorrows which he has so greatly alleviated, but which he saw best not to remove,—enable me to finish my work with acceptance,—and fit me for his presence above. There may all whose sorrows are moved for the departed, meet in purity of heart, and perfection of bliss, to mourn no more.”

Miss Hulk settled as assistant to Miss Thornton at

Batavia. The Genevan Committee, having been repeatedly disappointed in finding an agent of their own, kindly decided upon applying part of their funds to her support.

In April 1838, Miss Thornton says, "This month my own school has increased in numbers, so that my house is quite full, and I am enabled to meet all my expenses. We sit down, twenty to dinner every day, but we are a very happy family—peace reigns amongst us almost without interruption.

"I sometimes think, though I have my trials, that I am certainly one of the happiest beings in the world; and the delight I experience in the affection of the children amply compensates for my toils and weariness. The school at Cornelius has considerably increased in numbers, and I think it is better to give all my attention to that at present, until Miss Hulk can speak the language. She is devoting much of her time to the study of Malay, and has commenced teaching the servants; she also teaches Dutch in the morning to my school."

In the meantime Mdlle. Combe, a native of Switzerland, having read the statements and correspondence circulated by the Committee which had been formed in Strasburg, where she was residing, became earnestly desirous of participating in their labours. She offered her services to the Committee at Geneva, who gladly accepted her; and she came to England to complete her preparation, and received her appointment from the Committee in London. Her simple and ardent piety, the vivacity of her spirit and manner, and her readiness in acquiring new information, made her a

most promising instrument of usefulness. The Genevan Committee referred to that in London the selection of the station most eligible for her; and as a suitable person to devote herself to native schools in Batavia was at that time required, it coincided with the judgment and feelings of all to appoint Mdlle. Combe to that sphere. She sailed in the summer of 1838; and the following extracts furnish the particulars of her voyage and arrival.

"Batavia, Dec. 9, 1839.

"We began our voyage August 3rd, and we sailed on under the safe guidance of our heavenly Father. Study of the language filled up several hours every day; the remaining time was employed with reading or needlework, or occasionally walking on deck. I could never find reason to complain of the dull sameness of sea-life. Contentment brightened the present, and hope the future. Often, when sitting on deck, I looked eastward, and felt that my heart was already in Java, though we were yet thousands of miles distant from her wished-for shores. To the very last it was uncertain whether we were going to China or not. I dearly wished to be landed at Angier, and laid down my cause and my desire at my Lord's feet; for the winds and the waves and captain's heart were in His hands, and could of course do nothing else but accomplish the designs of Him who knows better than myself what is good for me. And he was pleased to have us safely landed at Angier. The Eliza Stewart was anchored a mile from the shore in the night of November 13th; and that most beautifully situated place charmed, in the

early morning, our wondering eyes ; an amphitheatre of lofty mountains, between which we could distinguish woody valleys—the bamboo cottages, peeping out of shady bowers, surmounted by lofty cocoa-nut trees, were reflected in a glassy sea, and gilded by the first rays of the morning sun. That was a feast, indeed, for us, who, for months together, had seen nothing but sky and water, or stolen a glance at some distant mountain, that seemed to come within the horizon, only to tantalize and disappear.

“ After taking leave of our friends, Mr. and Mrs. L. and myself were landed, and hospitably received by the Vice-President, in whose house we had to wait several days. We left Angier in palanquins, a mode of travelling as uneasy to the body as it is painful to the mind to be heavy on other people’s shoulders. At Serang we hired a carriage, and with four post horses, or rather wilful untrained ponies, set out for Batavia. Sometimes we had to stop, because the horses could not drag the carriage over some muddy place, on a road which in some parts is grown over with grass, and then we had to pass three rivers in boats. I could tell you much more about what we saw ; but what interested me most, and I dare say will interest you most too, was the people. These poor, dirty, half naked Malays, with their basket-like hats and black teeth, looked so weak and effeminate, particularly because they wear long hair, and have no beards, so that strangers take them at first sight all for women. The children of both sexes run about with little or no dress, with empty looks and lazy hands. Oh ! may the place that lies now in so deep,

so lamentable a darkness, soon be illuminated with a great light. Do not forget, in your prayers, the poor Javanese, who walk in the shades of their dismal intellectual and spiritual night, groaning and depressed, not knowing what it is that they want. The Chinese have a more respectable appearance. The long plaits at the top of their shaven head look very strange, and their neat dress, sometimes shining white, contrasts with their yellow skin. Their houses, too, are better built—they exercise professions and trades, and go about as pedlars; while the copper-coloured Malays mostly cultivate the ground, or perform the humiliating office of coolies, bearing burdens on their shoulders as animals do in our country.

“But it is time to tell you about our arrival:—The carriage stopped at Mr. Medhurst’s door, where Mr. and Mrs. L. were to lodge during their stay in Java. The first sounds that attracted my attention were the voices of a dozen of Chinese girls learning to read. These dear little creatures looked much the better for the care that had been bestowed upon them. They also have the greatest part of their head shaved, and the remaining hair tied up, while that of the boys is hanging down like a tail. Their noses are all depressed; but their eyes are dark and their look intelligent. I asked if they would venture to shake hands with me; they looked at first very shy; but one having collected all her courage, came with uncertain steps forward, and when she returned alive and unhurt from the strange ladies, all the rest came gladly to do the same. Soon I left the house to go to Miss Thornton, who sent her carriage for me; I approached

with a beating heart. 'Let me find grace before her eyes,' was my prayer, and the next minute was now to show me her whose name I had long pronounced with respect, whose example had inflamed my heart with a holy emulation, and who was now to be so much to me. If sometimes a distant fame awakens expectation which a closer knowledge of the person is not able to realize, it was not my case with Miss Thornton. I expected much and found more. Her life is a life of self-denial, and yet her 'face is washed and her head anointed'—she forbears as forbearing not. Five years of hard labour, and many painful experiences, have a little abated the first ardour of her feelings; but she finds them to sympathize with me, and understands every hint. In Miss Hulk also I found a devoted and affectionate companion.

"The school where I am to teach is not existing yet, since Miss Thornton was obliged to give up her school at Cornelius. Now I am learning the language with all my might, to be able in a short time to gather, if possible, her children, or get new ones and begin the school quite afresh, after the infant system. For the beginning it will only be a day-school. I shall be at home at Miss Thornton's, and ride there every morning and back in the evening. For this purpose I have got a nice little pony, on which I ride about every morning through the kampongs, by highways and byways, with the *budjan* behind, to see the people and become by-and-by acquainted with them. After that you might see me with my books and dictionaries studying by myself, or with Hatzy Omar, the Malay teacher. Mr. Medhurst is kind enough to give me a

lesson himself every week. In the afternoon I assist at Mrs. Medhurst's Chinese school, and though I can only speak in broken sentences, with my Lord's help I can go on pretty well. The children seem affectionate; and I feel quite at ease and happy among them. Nothing, I dare say, could more excite me to study with ardour, than to be a hundred times a day at a loss for words to tell these little dears what I want to say. Sunday afternoon I have a class at the English Sunday school. I long to have one for the Malays in the morning. I always cherish the hope that by-and-by I shall have a Chinese boarding-school. But to be faithful to-day is my most pressing business. The Lord will forward the cause according to His good pleasure."

At length she announces the pleasant tidings of having opened her infant school.

"Feb. 22, 1840.

"Since the beginning of this month I opened my own school in Miss Thornton's house, and have now the pleasure of seeing every morning ten dear happy children out of the Malays, assemble around their happy teacher, and give bright hopes that with the grace of God, they will improve and grow in grace and favour with God and man. Though all my children cannot properly be called infants, yet the infant system agrees with them all; that pleasant variety of exercises, and the influence of a gentle intellectual training, attracts them. May it truly fix them on that which is good. Sunday here is full; Malay Sabbath school in the morning, then English and Malay service; after that, a few hours' quietness;

then English Sunday school, where I have a large class; after that, visiting my poor people in the kampong; and in the evening English service again. Is not this a happy day?"

"Parapattan, Batavia, Aug. 2, 1840.

"My work is perfectly distinct from Miss Thornton's; and yet, as you will easily believe, we feel a sisterly concern for each other's work, and are always happy enough when one's assistance can be made acceptable to the other. As she has, exclusively, children descending from European parents, so my whole attention and solicitude is turned towards the Malays and Chinese, that inhabit the populous kampongs round about our house. I began, as soon as I could make myself intelligible in their language, to visit their huts, and try to persuade the children to come to my school. In the beginning I met with great encouragement; for the number was rapidly increasing, and the children seemed very eager in coming and anxious to learn. My school is as yet a day-school, not having yet received funds that would enable me to establish a boarding-school; which would be far more desirable, because it would not only preserve them from the harmful counteraction of their homes, but assure the regular attendance of a sufficient number. While it is left to their own choice whether they come or not, the temptation to fall back into their idle and wandering habits is too great for them steadily to overcome for any length of time. The result is, that now the novelty being already worn out, their attendance, with a few exceptions, is painfully irregular. That this, after so hopeful

a beginning, is a very severe trial to my heart, I need not say ; but God forbid that it should be a motive for discouragement—no, it stirs up to more exertion, more watchfulness, more prayer that the Lord would be entreated for this people, and give at last their precious souls for a hire to his servants.

“Next to my teaching, my visits to the parents of my children, and to other families among the natives, are among my daily duties. I choose for this the cooler evening hours, and generally find them willing to hear, and ready to talk with me. My object is to obtain their children to go to school, to offer them books if they can read, and to offer to read to such as cannot. There is one house, too, where I hope by-and-by to have another infant school ; for whenever I go there, I find a dozen little ones assembled by one of my pupils, ready to have a little exercise, and to say a verse of the Bible or a hymn after me. The outward want of these children is very great, and without making them some presents of clothing, it is impossible to bring them to any sense of common cleanliness and decency.”

Miss Hulk, after assisting Miss Thornton three years, removed to the station of the Netherlands Missionary Society, at Depok. Mdlle. Combe soon after married the Rev. — Thomson, of the American Missionary Society, who removed to the island of Borneo. Mrs. Thomson was not idle in her new sphere, but having applied herself to the instruction of the children, she needed assistance in this work ; and the Genevan Society renewed their offer of £50 per annum, for the support of a lady who should be

associated with her, leaving the selection with the London Committee. Miss Poppy, who had been some time waiting for an appointment, was deemed suitable; and having sailed to Singapore, was enabled to reach Borneo through the kindness of Mr. Brooke, who gave her a free passage to that island in his own vessel. Her arrival at the missionary station Karagan, is announced in the following extract from Mrs. T.

"Karagan, May 16, 1844.

"It is a great joy, and a subject of sincere gratitude for my heart, to have to acknowledge at once the favour of your letter, and the arrival of our friend and sister Miss Poppy. No previous advice of her coming had reached me; she landed quite unexpectedly at our far-distant missionary premises in the wilderness of Borneo; but there are about her and in all the circumstances connected with her coming, such evident marks of the hand of the Lord, who has chosen and prepared her for this station, and brought her with a strong arm through every difficulty just at the time when she was most needed, that we cannot but wonder and adore. The box of school materials and common prints is very valuable. It is still with us a day of small things: we have about a dozen Dyak girls under instruction, some of them very intelligent and interesting children. There is in such a new field much to hope, to wait, and to pray for: and there are some features in our situation that call for the exercise of patience—patience with the perverseness and foolish prejudices of the people; patience with the natural impediments which wild and often pathless forests op-

pose to our free and frequent intercourse with them ; and finally, patience with the various individual circumstances we are brought into, by the providence of God, for our own instruction and sanctification. May you, and all who take an interest in our work, remember us in prayer, and plead earnestly at the throne of grace for poor benighted Borneo."

Miss Poppy's letters shall continue the account of her engagements, until the sudden death of Mrs. Thomson obliged her to remove to Pontianak.

" *Karagan, Borneo, Sept. 30, 1844.*

"The Dyaks are a degraded people—beyond all that we, in a christian land, could imagine. They live together, perhaps twenty families, in one miserable house, and have scarcely any clothing, the children none at all. They are very superstitious, but we have not yet observed in what their religion consists. They have some idea of supreme beings, which they call *Jubata* ; and, by this name, we now endeavour to teach them to approach the One Almighty God ; but, feeling how weak are all our efforts, we desire to be constantly looking for the effectual work of the Spirit. They are very much prejudiced against learning to read, and indeed, everything else that we would teach them. They have an expressive word in their language, which means, 'I am ignorant,' or 'I do not know : ' this word is constantly on their lips when we attempt to give them instruction ; but the few who have tried, and found to their astonishment that *Dyaks can learn*, do not use the word (bediku) so often, and I think it a good sign when I do not meet with this answer. They are very poor, and perfect

slaves to their *rajahs*. If any should visit us without begging something, it is matter of surprise to us, and they appear to feel but little gratitude for any favour received. They seem to think truth and falsehood one and the same thing, to be used as may best answer their purpose. They are so prone to steal that we are obliged to secure everything with lock and key. This is the people among whom the Lord has graciously placed me, and I heartily thank him for it; and oh! that He may grant me to see the power of His Spirit working here—who can describe the mighty change that would be then visible? Our efforts are worse than nothing, but we know that He can do all things,—‘Thine is the power.’ Christians at home cannot pray for us too much.

“We have no school-house at present, but the Dyaks have been for a long time engaged to build one; but as this is the season for sowing rice, our work must be left undone, for old and young go into the field; in consequence of this, also, I have had but few children lately. Excepting at this season, the children have attended almost every day, and even now, a few come sometimes; they get here by seven in the morning, or about that time, and return at noon to their home, after receiving some small gift. I am teaching them to sing, and they delight in it greatly; we have some sweet voices amongst them. I have full employment all day, either in teaching children or adults, or in learning the language, and know not the person with whom I would desire to change. If the Lord will, I trust I shall live and die among the Dyaks.”

" *December 9, 1844.* "

"Our prospects are very dark at this time. The people at the nearest kampong avoid coming near us, unless it is to steal or to beg, or in hope of some sordid gain: they seem entirely to refuse instruction, and try to perplex us in every way they can, yet, we hope, not from a spirit of malice or hatred, but because they like to show their importance, or to show how far they dare go in deeds of darkness. They seem to feel a savage pleasure in thinking themselves able to perplex a white man. The annoyances, of themselves, would not trouble us much, if they were not so many additional proofs that this people are opposing themselves and hardening their hearts against the Gospel.

"I believe it is the opinion of the missionaries that many have received light enough to show them the deformity of self, and that they hate the light 'lest their deeds should be reproved.'"

" *Pontianak, January 6, 1845.*

"I little thought, when I commenced this letter, that even then, Mrs. Thomson had done with all things mortal—but such was the case. She died a few hours after arriving at Pontianak, (whither she had gone for medical advice) on the 5th of December. How little we expected such an event you will see by the former part of this,—how little we know what a day may bring forth! and on what a brittle thread do all our earthly hopes hang! Blessed indeed shall we be if we learn, by all the Lord's dealings with us, to hold our souls in readiness for *whatever* He may send, so that, whether he fulfil our desires, or blight our hopes, we may bow with perfect submission, and, with

his servant of old, say, 'Though he slay me, yet will I trust him.'

"Mrs. Thomson was carried from the boat to Mr. Youngblood's house, and lived but two hours after, seemed quite unconscious, and never spoke."

The following extract of a letter from Mrs. Thomson will be read with special interest, as her last communication to the Committee, received not until some some months after the account of her lamented death, which took place in December.

"Karagan, Borneo, Nov. 5, 1844.

"It is a sweet thought to me, and a subject of thankfulness towards God, that you still remember me so affectionately, and that your young sister and her work have so large a share in your prayers and sympathies. If our friends in Europe will help us effectually, let them pray—pray earnestly, intently, importunately, for this most interesting but yet barren field. We need not so much, for the present, either *means*, or even active *helpers*; for the fields are covered with dry bones, so dry, that nothing but the promise of the True and Holy One, received by implicit faith, can enable us to stand at this post, and wait for the breaking day. It is so natural to our hearts to look for striking and quick success, that to watch, pray, weep, prepare the unbroken ground, seems hardly to be doing anything; and, what is worse, our carnal hearts are unspeakably apt to deceive themselves, and fancy they are doing all these things, when, in fact, they are sadly neglected. So that *we*, as well as our charge, need constantly the renewing baptism of fire and of the Holy Ghost, that the work

of the Lord may prosper, and the people be made willing in the day of his power.

"This I felt pressed to tell you, first, that you may know how to pray for us; for experience teaches me more and more, that prayer, to be effectual, must be particular. I will now try to tell you about this people as much as I can compress in the small space of a letter; but would suggest, that from the 'Missionary Herald,' the monthly account of the American Board, you would gain far better information, and (which would be precious to me) be enabled to enter into our position, and sympathize fully with us lonely dwellers in the wilderness.

"We are surrounded on every side by the original forests, which cover the interior of this island: a beautiful clear stream winds its way between the little hills, and the ground surrounding our habitation has been cleared on purpose for our settlements. During the two years of our residence, great changes have taken place; our cottages, with their thatched roofs and windows, peep out of groves of plantain, coffee, and other fruit trees; flowers and spice trees appear in the garden, the pineapple grows luxuriantly on the borders of our paths, and a passion vine twines tastefully around the arches of the wooden verandah that surrounds the house. This is on a very different plan from houses at home; it is raised on posts, and a space left underneath to keep it more dry, and free from serpents which crawl about: but these are the only dangerous creatures we hear of in the neighbourhood. The boars and deer are careful to come by night only, and are evidently afraid to meet with man. Thus we

live safely under the guardian care of our heavenly Father, who has hitherto kept us from fear and danger. We are well aware there are hostile influences enough about, but they are chained lions.

“The people themselves are very degraded; to say that they are ignorant would be a matter of course, but the adults are stupid, they do not care to know anything; even their bodies are miserably neglected, their hair hangs wildly down, dirt is suffered to accumulate on their skins till they break out in loathsome diseases; the burning rays of the sun, and the chilling influences of the atmosphere after rain, find them alike defenceless. Their dwellings are of the frailest description, made of small poles, leaves, bark, &c. When I go to see them, I walk over their lattice floors as over egg-shells, for they really do not look likely to bear one's weight. Their ideas of medicine in their frequent diseases are those of the grossest superstition; drums, incantations, and sacrifices of hogs, are used to drive away the bad spirits supposed to be tormenting the sick. In their domestic habits they are no doubt superior to many heathen nations; woman seems to have about her natural place, and the parents evince a kind of fondness for their offspring. They have a great many superstitious stories, but no religious system to which they are attached. The difficulty with them seems to be, in awakening in their bosoms a consciousness of the value of their souls and of the danger they are in, and a holy fear, that would press them to the enquiry, ‘What shall we do to be saved?’ This vital spark can only be kindled by the breath of the quickening Spirit; in waiting for it we

are made to feel our dependence, our entire nothingness. But even to us, lonely witnesses of the unspeakable grace of God, many joys are still granted; an ever-flowing well of joy is the assurance that we have a Saviour, an all-sufficient Saviour, Jesus: the promises of his word are a feast of marrow and fat things. Surely, as long as we have him, we cannot but rejoice, were outward things frowning ever so much!"

Immediately after the much regretted decease of Mrs. Thomson, Miss Poppy, as has been seen, removed to Pontianak. It was hoped that she might be located at one of the Rhenish Missionary Society's stations, at the southern part of the island; but insuperable difficulties existed, and by the last accounts we are informed, that the American missionaries Mr. and Mrs. Youngblood had removed to Karagan, thus enabling her to return to the first scene of her missionary labours.

"We will now go back to an early stage of the Society's existence; the point at which the decision, that India should be specifically included in its range of operation, was brought into practical effect. It was mentioned that for many years previously, Mrs. Wilson had been employed in educating Hindoo girls. She was sent to Bengal in 1821, as Miss Cooke, by the British and Foreign School Society, and in the face of much discouragement succeeded in raising several schools, and by her influence led to the formation, in 1824, of the Calcutta Ladies' Society for Native Female Education. In connexion with this Society, schools were multiplied, and a large central establishment, over

which Mrs. Wilson herself presided at the period to which we refer. To this lady's judgment and long experience, the newly formed Committee in London looked for advice in their proceedings with reference to Bengal; and to her maternal care they confided the agents sent to that Presidency, during her continuance in the country. In June, 1835, Miss Priscilla Wakefield was sent out to assist Mrs. Wilson in the central school. She was accompanied by Miss Eliza Postans and Miss Jane Jones, the former destined to assist in female education in Gorruckpore, under the superintendence of Mrs. Wilkinson; the latter to aid the same object at Burdwan, under the care of Mrs. Weitbrecht. To the correspondence of the last-mentioned lady the London Society has been greatly indebted, and she has rendered eminent service to the object they have in view, by her judicious advice, the result of that experience, which is seen in her 'Letters to Female Missionaries,' a work well worth the perusal of all who contemplate missionary service. She was, at the time of which we write, forming an infant school for the children of the converted natives of the station; and Miss Jones, having been thoroughly trained in the system, was to undertake the charge of it.

Miss Wakefield shall speak for herself and her companions.

" Calcutta, November 27th, 1835.

" It is a fortnight to-day since we had the pleasure of landing in Calcutta. Mr. and Mrs. Wilkinson and myself remained at the Archdeacon's till last Monday. Miss Postans and Miss Jones were received by Mr.

Sandys. Miss Jones was taken by Mrs. Wilson, yesterday week, to Chinsurah, part of the way to Burdwan. Mr. and Mrs. Wilkinson, and Miss Postans, set off for Gorruckpore last Monday. I am now endeavouring to settle myself and get acquainted with the language, which detains me with my pundit for four hours a day; and till I know that, I feel that I shall understand everything else very imperfectly. Mrs. Wilson expects to go to her orphan-house next March: till then the Ladies' Committee have nothing to say to me officially, but afterwards, it is their present intention that I should succeed to Mrs. Wilson, with Miss White for my coadjutrix. The central school-house is placed in the midst of the heathen population, and we are some distance from any Europeans, excepting the mission-house. There are 114 orphans and 300 day-scholars, who assemble now from nine to twelve; in the hot weather from eight to eleven. The heathen children understand Bengalee only, and there is no time to teach them more than to read the Bible in their own language. The orphans are taught English. The climate at present is beautiful, I find it even too cold some parts of the day. Every body agrees in recommending that newcomers should arrive just at this time. At Madras, we went to see Mr. Tucker at the missionary-house. There is a very zealous lady there in the cause of schools, and they are very anxious that you should send some one to them."

"Calcutta, Dec. 23, 1835.

"I think I mentioned in my last letter, that the heathen children only learn Bengalee, and that the

time we have them is so short, that it is of importance to secure it all for making them acquainted with the Scriptures: the first three classes read the Testament; the next four the Bible History; the next six Watts's Catechism; and the rest compose the spelling and A B C classes. The average number of children is 300, divided into 26 classes. February and March are the great marrying months, when probably all the first classes, and some of the next divisions, will be taken away; and then there is nothing to be done but to endeavour to bring the next best children forward, and to fill up the lower classes with the new children, which the teachers will bring in the place of their old ones. This takes place every year, so that probably 100 children are thus exchanged, or rather 100 are married away, and 100 new ones are brought in their place; for it is the interest of the teachers to get children, as they are paid a pica for every one they bring. This constant removal of the children is one of the greatest outward discouragements; but there is no probability that it will ever be remedied whilst India remains a heathen land. The orphans are quite distinct from the heathen school; they are all nominally, and by baptism, Christians, and are brought up, of course, like Christian children, with the exception of some habits which are national, and which it would not be possible to alter. The orphan charge is doubtless a much more interesting one than the other school, and, under the blessing of God, is calculated to be a very efficient instrument in working a great change in favour of the poor females in India; but

then it is also a more responsible, and more difficult one."

It will be seen that in the foregoing extracts, special mention is made of the orphan asylum under Mrs. Wilson's care. Institutions of this kind were springing up in various parts of India, offering promising fields for the Society's efforts. We will give the account of their origin in Mrs. Wilson's own words.

"Dec. 23, 1835.

"In consequence of most awful famines, both north and south of Calcutta, thousands of poor Hindoos and Mahommedans have been swept away, leaving many of their little ones to perish from starvation and exposure, on the banks of rivers, under trees, and in every possible direction. Taking advantage of this melancholy season, I collected about 150 female orphans, and about 50 women. Of the former, 110 are now with me; a few have married, but many have died, being far reduced when brought in. Of the destitute women, a few are employed in cooking and taking care of the little orphans, nearly 40 have got into service, 2 have married, and 3 are dead; one thing is remarkable among these poor refugees—with the loss of worldly goods, they have necessarily lost caste, being obliged to take their food how and where they could get it, but they appear to despise the word caste as much as we do, replying thus:—What has caste done for me, have I not lost everything?

"These famines are of frequent occurrence in India; and were Christian females stationed in every

large town, prepared to watch opportunities for collecting such poor little outcasts, in a very few years hundreds, nay thousands, might be brought under Christian influence, and finally they would make our best teachers and become respectable heads of families. I have had a few orphans for the last ten years, five of whom married away some years ago; one of these returned to die at this place a few weeks since. Her life was useful and blameless, her departure most satisfactory and blessed!

"The great advantage of these orphan establishments lies in having the children, who are received into them, continually under the eye of their superintendant, entirely cut off from the contaminating influence of heathenism, and free from all control of ignorant and prejudiced parents. To these we may look, under the blessing of God, as the nurseries in which shall be trained the heads of future families, to 'shine as lights in the world,' inured to habits of application, order, and industry, and the seminaries wherein the highest and purest knowledge shall be diligently and prayerfully inculcated, and from whence teachers shall come forth to diffuse its saving influence."

An application having been made by Mrs. Jennings, the wife of the Chaplain at Cawnpore, a military station in Bengal, for a superintendant to the orphan asylum recently formed there, containing about 60 children, the Committee had the pleasure of recommending to the post Miss Carter, who had greatly endeared herself to them by her amiable and devoted character, and whose superior education and graceful

accomplishments rendered her an ornament to society. She sailed in the summer of 1836, accompanied by Miss Thomson, who was assigned to assist Mrs. Mundy, at Chinsurah. Some account of their arrival is given by Miss Carter.

"The Refuge, near Calcutta, Nov. 17, 1836.

"With much pleasure I sit down to inform you of our safe arrival here, after a most prosperous and delightful voyage. We arrived on Saturday evening, the 12th inst., but our party, except Miss Thomson, did not leave the ship till Monday morning. Feeling very anxious to see dear Mrs. Wilson, I came to her the day we landed, as her orphan asylum is now removed to this place (Cossipore,) about ten miles from Calcutta. I have determined to go in the steam vessel, which sails for Allahabad on the 23rd; as all think I should lose no time in proceeding to Cawnpore, so as to arrive before the commencement of the hot winds. I hear of nothing on all sides, but difficulties in the work of female education: not that this disheartens me, for I am fully persuaded that it is not by might, nor by power of ours, but that God can, and will, bless the feeblest instrumentality, and that if there be only a single eye to his glory, all will be well. Even from the very short time I have been in this country, I can plainly see that many and great are the temptations here, and that my work will require complete devotedness. Of dear Mrs. Wilson, I cannot say enough; my earnest prayer is, that I may follow her, as she follows her blessed Master. You can form no idea of the deeply interesting establishment at the Refuge,

her dear little orphans all look so happy and contented. Mr. and Mrs. W.'s account of the asylum at Cawnpore is very interesting, and I look forward with much delight to my home there."

Miss Carter subsequently married, and removed to Futtehpore, where she formed a female school and a female orphan asylum, and within a short time closed a life of pre-eminent devotedness.

Miss Wakefield shall continue the account of the progress of the central school at Calcutta.

" March 29, 1836.

"I am thankful to say that for the last month I have been able to attend to the school with some degree of pleasure; that is, I can understand what is going forward, hear the children read, blunder out a few questions, and more or less direct the teachers in their work. In listening to a sermon I can get the substance very fairly, that is, when the preacher happens to speak plainly. I hope I am thankful for this, but you cannot think how trying this waiting time is, and how every rising interest in the work is checked by the consciousness of inability to express it as I would wish. As I employ three hours every morning in the school, I have my pundit for three hours and a half, and that is about as much as I find it advisable to do in the way of close attention. My interest in the children increases with my acquaintance with them, and now that I understand their answers. To-day I asked one of the classes to give me the names of those whom they called righteous people, and one girl mentioned nearly all contained in the Bible; they then named two or three wicked men;

and when I asked what made the difference between the good and the bad, they all said immediately, 'Why certainly, it was belief in Jesus Christ.' But their answers are generally prompt, correct, thoughtful, and unhesitating upon the doctrines of the Bible, and sometimes their whole interest appears arrested. I speak of the Gospel classes: yet the youngest in the school would not let us touch her food, or do any thing that would destroy caste. Some of the heathen teachers are the same; they know perfectly in theory what is right and what is wrong, and in their hearts would, I have no doubt, be glad to become Christians; but as one of them said the other day, 'But how he do that? he knew the Bible was true, but if he became a Christian he should be obliged to be so holy, and how could he give up his sins?' Their manner of speaking is always to give questions for answers.

"Till Mrs. Wilson leaves us, I feel that I hardly know what my work may be, and certainly every day's observation of the servants, &c., does not make me in any measure desire the reins of government; however, though there are many difficulties to contend with, which in England we could not understand, and many which make me feel unfit for the situation I am to occupy, still I have nothing to do but to go on, in daily and hourly dependence that 'as our day is, so shall our strength be;' and blessed be God, *that* confidence is fully maintained amidst all the temptations which naturally present themselves in the outset of such an enterprise.

"I hope I shall be able to get amongst some of

our women teachers at their own houses, and, when I know the language better, talk to the women, who will soon assemble in numbers at the sight of an English lady, and behind the buildings, where they are not much seen by the men. At present all attempts to get admittance to native females among the higher class appear utterly useless, but we know not what movement may take place that would at once lay the way open."

Another extract from Mrs. Weitbrecht will be read with interest:—

"Burdwan, March 10, 1836.

"As far as regards my own experience and observation, I should say that if the individuals sent by your Society to India are selected with judgment, they will not fail to meet with support and assistance from the liberality of people in this country; but I must again caution you to be very particular in the kind of persons you may choose, and I certainly think it most desirable that all the ladies sent out under your auspices should be distinctly recognised, either by a mission family, or some other benevolent individuals in India.

"Our infant school is going on very nicely, and would do much better if Miss Jones were entirely devoted to it; but this cannot be till we obtain another assistant. I am most anxious to try and procure some pupils among the respectable natives; but as I know it will at first involve a great sacrifice of time, trouble, and patience, I fear to attempt it. Our orphans are a great charge, needing constant attention and care, for it is my aim to train them as a mother would her

family. I feel convinced that a good degree of exclusive attention on a smaller number, though it makes far less show, will eventually produce a greater effect than the education of numbers in a superficial way."

The following passages from a letter from Mrs. Mather, wife of the Rev. R. C. Mather, of Benares, are instances of the cordial and encouraging welcome given to the announcement of the formation of the Society, and its offers of assistance in her plans of female education :—

" Benares, March 7, 1836.

"I feel much interested in the Society you bring before my notice ; I rejoice in its formation, and wish it great prosperity. To hear of such efforts as it is making does indeed cheer our hearts, while labouring in this foreign land."

"I commenced a school about eight months ago. The attendance has varied, sometimes being thirty, and at other times about twenty. My school is supported by the kind contributions of English friends, both of money and articles for sale. In all the schools I have mentioned, the children are taught to read from the Bible, are thoroughly instructed in its meaning, and its truths are pressed on their hearts."

"The wives of missionaries must, indeed, view your Society with delight, as they must always in a measure be restrained from doing all they could wish by their domestic duties. I entreat that you would abound in prayer on our behalf, that a way may be opened for us amongst the women of respectability, that we may be faithful to the cause in which we are embarked,

and may, by the grace of God helping us, be enabled to 'turn many from darkness to light, and from the power of Satan unto God.'

In the course of this year, 1836, the attention of the Society was called to an entirely new sphere, by an unexpected offer of service in Egypt. Miss Alice Holliday had for a long time contemplated that country with especial interest, and an earnest desire to consecrate herself to its intellectual and moral elevation, through the medium of its female population, with an eye ultimately to the benefit of Abyssinia. She had pursued a course of preparatory study, and had devoted her attention to some of the severer sciences, to Antiquities, particularly those of Egypt, and to the Arabic and Coptic languages. When her circumstances allowed her to think of the undertaking as an immediate practical matter, she was not aware of the existence of a Society for the distinct object of Promoting Female Education in the East, but addressed herself to the British and Foreign School Society. The appointment she sought did not come within the scope of that Society's plans, and her application was forwarded to ours. She was accepted, and allowed to indulge her long-cherished desire, accompanied by a friend, Miss Rogers, whose pecuniary resources would be available for the support of both, with occasional aid from home. After some delays, these ladies embarked upon their difficult enterprise, furnished with introductions to missionaries and other persons likely to assist their object in Malta and Egypt.

Some extracts from their correspondence will show

the nature of Miss Holliday's engagements during the first year of her residence in Egypt.

"Malta, Aug. 8, 1836.

"I thought it a remarkable and merciful circumstance, that when we landed in Malta, Mr. and Mrs. Krusé, of Cairo, were here on their way to Germany. I lost no time in calling on them, and they gave me every encouragement to proceed. Mr. Krusé told me that just before their departure from Egypt, Mr. Müller and himself had been entreated to purchase an Abyssinian mother and child. The poor woman, on her knees, herself supplicated them to buy her, saying, 'If you buy me I shall then be with Christians.' But those gentlemen having no authority to do so from the Society, because of the obvious impropriety of encouraging slave dealing, she was sold to a Mahommedan for his harem. She had been seized, with others of her unhappy country, by a tribe of the Galla, who are every year making terrible ravages in Abyssinia, and forcing its remnant of Christianity to the mountains. By them she was sold with her child, about ten months old, to the Arab slave-dealers, who prize the beauty of the Abyssinian women, and thence came with them into Egypt."

"Cairo, Jan. 25, 1837.

"On landing in Alexandria, we were received with the greatest kindness by the American Consul, Mr. Gliddon, and family, and for some weeks remained with his son-in-law, Mr. Tod. During our stay there, we found that most of the English population had fled; and what with the threatening aspect of the

plague, and the equally terrifying advances of famine, our faith often quivered, but, I thank our heavenly Father, it never fell. In about a fortnight we received an invitation to Cairo, from one of the Church missionaries in that place, and, with the advice of our kind friend, Mr. Gliddon, entered into a few particulars of our plans with that gentleman.

"We left Alexandria about the beginning of December, and after a voyage of eight days, reached Bonlac, the port of Cairo. Here Mr. L. had stationed a man to give him notice of our approach, and, when informed of it, came to escort us to the lodgings prepared for us in Mr. Krusé's house. After becoming in some degree known to Mr. L., he told us that he had hailed our arrival with joy, for that a person capable of giving an education to the superior females, was, and would continue to be, much wanted in Egypt. He also told us that a persecution had broken out, and was at this time threatening the mission, from the zeal of a new patriarch, who had been put over the Syrian Christians; that in the fulness of his bigotry he had already excommunicated several of the people. His last object was the head mistress of the mission-schools, Mrs. Oom Solyman, who is, however, at her heart, a Protestant, exceedingly enlightened and clever, and still faithful to her work. She boldly told the patriarch himself that she would continue to do her duty, till he gave her sufficient reasons, or proved to her in any way, that the instruction of youth in the knowledge of God was anti-scriptural.

"We are labouring with all diligence at the language. On all hands we are encouraged to proceed,

as soon as possible, to the pleasing work of native teaching, although I do not expect it will be so much in the way of school-keeping, as in the capacity of a daily governess amongst the higher orders of the people; but dear Miss Rogers can take care of the former. I wish it had been in my power to have begun directly; however, what I know of the language, will considerably advance its more perfect acquirement. A wide door is now open in Egypt for the spread of education and civilisation, and for inculcating the elements of truth to the rising generation. It is truly cheering to see how extensively the desire of knowledge is diffusing itself throughout this Mahomedan country. The confidence, also, and affection with which the missionaries are regarded by the native Christians, Greeks, Copts, Syrians and Armenians, furnishes us with the best reasons for hope that the present is the most suitable period for our own usefulness.

"We have now moved our habitation, and are living under the kind care and protection of the Rev. S. Gobat, who is just returned from Abyssinia. We have done so at the request of both Mr. and Mrs. Gobat, who thought we should be more comfortable with them than by ourselves. We feel this to be a great privilege, for no brother could be kinder."

"Cairo, June 23, 1837.

"After being a short time at Cairo, I had the satisfaction of sketching a plan for the already established girls' school in this city, after the Borough Road

model, which is now quite finished ; and a very pretty little school-room it makes, capable of containing more than 60 children, and an auxiliary room by its side, which will hold 20 more, besides a working room for ornamental sewing, a class-room, and another for the children to dine in. Adjoining the school-house are the mission premises, consisting of two dwelling-houses, and the boys' seminary below, which is the church, and as neat a little sanctuary as any one would wish to worship in. The condition of the Coptic women is truly lamentable, their abodes are like the filthiest holes in London, yet their persons are decked out in the most costly apparel. I have seen ladies sitting at their latticed windows, their heads and necks adorned with pearls and diamonds of the highest value, their bodies covered with the richest silks and velvets, while the room they occupied was the most disgusting scene you can imagine. Smoking and sleeping, or playing on a miserable instrument, is their usual method of destroying time.

“I have been in frequent attendance at the mission school, which is superintended by a native mistress, who was taught in Syria, and who is, in every respect, capable of the charge committed to her. In the girls' school we have 85 children. They form a motley group, consisting of Spaniards, Italians, Greeks, and Syrians, besides Copts and Arabs ; their religions almost as various as their nations. It is an interesting sight to behold these little Franks and Mahomedans thus uniting in childhood to receive the bread of life. When I left England I thought it would be necessary

to establish distinct schools for each party, but there is no such barrier to impede our labour. The providence of God has so prepared the way for the Gospel that all classes gladly and harmoniously assemble to receive one and the same instruction.

"I have taken two more orphans with the £15 sent out by the Society; more I dare not take, owing to the high price of every necessary during the present famine. We have now four under our care. One is an Arab of four years of age, and of course by birth a Mahomedan; another, a sweet little Abyssinian of eighteen months old, is now at nurse; this was given to us, its mother dying on reaching Cairo. Another is a Copt whose parents died in the plague, and the last is an Arab older than the rest. The dear orphan children will always be in the house with us, and the value of this domestic rule we have found to be more important than we can express. They daily learn the word of God; they are constantly brought under the means of grace; we teach them habits of discipline and neatness, with a number of minor duties, equally important, which lead to cleanliness and comfort, almost universally neglected by the women of this country; they are instructed in the English language, and will have access to some of our best books when able to read. It is our earnest prayer that God will bless our efforts to those He has thus committed to our care, and that in a few years there may not be a large city in Egypt where their labour and usefulness in the vineyard of the Lord will not be felt."

"Aug. 21, 1837.

"Female schools for reading seem never to have been thought of in this country. Their prejudices against such instruction are very strong. Among the higher classes, however, since the power of Mahomed Ali has been established on a firmer basis, these prejudices are fast breaking, and in several instances the more intelligent natives have been brought to see, in some degree, the advantages of female education. Very little effort, however, has been made on their part to accomplish this object. None of the higher classes have ever yet been collected into schools, but many are taught privately in their own houses. The mission school is therefore the very first, and indeed the only one, throughout Egypt, for anything like mental education; and if we may judge of the success hereafter, from the flourishing condition of this first attempt, we may take courage. The ease with which these dear young ones acquire letters is astonishing, as the Arabic alphabet is so much more difficult than the English. Many of them can even now read with ease the first lessons in the sacred volume, and their quickness in answering is often very remarkable. In the day-school nothing but Arabic is spoken and taught, this being the most useful to all the children under instruction; but, in our own orphan school, English is the medium of learning.

"In the morning, from nine to twelve, I attend the mission school. The afternoon is devoted to the teaching of our orphan children. Since I wrote last, we have received a most interesting Abyssinian for

education, and to be trained in the christian faith. Our little girls look very well on the sabbath, when they are dressed in the European manner. We dress them thus, because in every respect we wish to see them English, and distinct from the dirt and finery of the Arab costume."

In the spring of the same year, 1836, the Rev. J. Tucker, superintendant of the Church Missionary Society's Missions at Madras, had sent to the Ladies' Society the result of his experience, in reference to female education in the southern Presidency of India.

"Madras, March 5, 1836.

"I trust something more efficient may soon be accomplished with regard to female education. Our great want is teachers; females of moderate talents and attainments, of patient spirit, unambitious, content to work for the Lord's sake, without making any great display. A young lady of flighty imagination and enthusiastic temperament would grow weary of the dry details of her work, and soon abandon it for some different occupation. If you could find a person who is willing to serve her Lord and Master here, she would be a welcome treasure. The whole field is before us, we only want suitable labourers; and though female education has not been much attended to, I am persuaded that it would imperceptibly produce a most important change in the next generation.

"As far as I have been able to observe, the opposition of wives and mothers has been the great hindrance to the abolition of caste among the native Christians,

and keeps many a heathen in thralldom. The women remaining so much at home, and the houses of the natives being inaccessible to Europeans, they are the secret strongholds of superstition and ignorance. It is rare for a woman to read or write, even among the wealthiest natives at Madras; and amongst the great bulk of the people all the severe and menial offices are imposed upon them; the fetching water, beating rice, &c.; the bricklayers' labourers are always women. The little that has been done is beginning to tell in some slight degree, and the girls educated in our schools are beginning to be sought after as wives, as bringing to their husbands something beyond mere bodily labour and service. I need not say what influence an educated mother must exercise over her children. We want funds, but we want labourers most, both men and women. As to health, I need not say how important this is; and I would add, that a person of very thin skin and delicate complexion would be less likely, I believe, to enjoy good health than others. I am persuaded that far too much has been said about the heat and unhealthiness of the Madras Presidency. I may add, that almost all who arrive observe that the heat is much less than they had supposed, and that they feel less separated from England. But after all, let any one count the cost, so that she may not look back, after having put her hand to the plough; the work we are engaged in is a blessed work, attended with much present enjoyment and future blessing."

This appeal was followed by the speedy departure of two ladies: Miss Craven, appointed by the Society

to act under the direction of Miss Tucker ; the other, Miss Spiers, a lady in independent circumstances, yet indebted to the Society for the direction of her zeal and the arrangement of her plans. These were followed by others, the Misses Hale and Pennington, who conjointly took charge of a superior boarding-school at Vepery, and Miss Austen, who still conducts a day-school for East Indians at Madras.

EXTRACTS OF LETTERS FROM REV. J. TUCKER.

“ Madras, July 8, 1837.

“ You are already aware that our wish was that Miss Craven should be stationed in Madras ; and the sphere of labour we had marked out for her, in our own minds, was one which appeared, and still appears, to us, the most important in its influence upon the future spiritual welfare of the Madras Presidency. We had hoped to have established a boarding and day school in Black Town, for the daughters of the East Indians, from which we hoped to raise up, by degrees, a body of useful, intelligent, and active teachers for the next generation : whilst we should be rendering a lasting benefit to the East Indian community at large. This plan we have been under the necessity of abandoning, as far as Miss Craven is concerned, but, I hope, of only delaying, in fact. It, therefore, only remained for us to ascertain, as far as we were able, what situation was most suited to Miss Craven, and best calculated to promote the object we had in view. We had no hesitation in fixing on Palamcottah. You are aware that there is, in Tinnevely, a large body of professing Christians, and persons

under christian instruction, connected with the Church Missionary Society. Very little has been hitherto done for the benefit of the three or four thousand females there, owing to the want of instructors. Mrs. Pettitt has a female school, but the delicate state of her health, and her other necessary avocations, prevent her paying that attention to it which she would wish. Mrs. Blackman also, who has lately removed to another part of the district, Satankullam, has a school under her own care. Before her removal, the female school at Palamcottah was superintended by Mrs. Blackman and Mrs. Pettitt jointly. Miss Craven has now the charge of Mrs. Pettitt's school; and if it shall please God to preserve her health, I doubt not but that Mrs. Pettitt and she, as well as Mrs. Blackman, will be instrumental in bestowing the most important blessings, both on the present and future generations, in that extensive and increasing field of missionary labour. Both this and Mrs. Blackman's school are supported entirely by private friends, and receive no assistance from the Church Missionary Society. I trust that, ere long, female schools may also be established in the villages, which Miss Craven may be able to superintend and visit. I have no hesitation in saying that she is much more usefully employed than she would have been among natives in Madras. She is, indeed, a very valuable addition to our scanty numbers in India, and Mrs. Pettitt is greatly cheered and encouraged by her assistance and society.

“ At Cochin, Allepie, and Cottayam, there are four schools, all of them well conducted, and doubtless

having an important influence in their respective neighbourhoods. The whole are supported by private contributions, excepting one at Cottayam, which receives assistance from the Church Missionary Society. At Nagercoil also, there is an excellent female school. All these are in Travancore, and I have no hesitation in speaking so favourably of them from my own personal knowledge.

“Our one great want, in every department, is right-minded labourers. May God awaken His Church to a sense of her responsibilities to India, and grant to many to share with us the privilege of labouring in this land for Him!”

“Madras, July 19, 1838.

“A ladies’ committee has been formed, and regulations framed, with a prospectus, which will, I hope, appear in print next week; a house also has been taken at Vepery, and part of the furniture purchased. It was our wish and intention to have commenced at once in Black Town, but at present there is no house to be had at all suited to our purpose. We are greatly encouraged by the interest manifested, as well as anxiety, for the establishment of such an institution; and I trust it is the commencement of great moral and spiritual benefit to Southern India, and that other schools will rise up ere long. It has pleased God to show his great mercy to India in various and striking ways, and he will, I trust, so ‘build the house,’ by such instruments as he is pleased to prepare and employ, that their labour will not be lost that build it.”

EXTRACT OF A LETTER FROM MISS TUCKER.

" Madras, Oct. 4, 1838. .

" You will, I am sure, be glad to hear some account of the Ladies' Institution which was opened the 4th of last month, and I am thankful to say, with a prospect of success. There are thirteen boarders admitted, and seven day-boarders, and I heard yesterday of some more applications likely to be made. My brother is much disappointed that a suitable house could not be found in Black Town, but we hope in time there may be one. We have taken a large airy house at Vepery, with a good compound, where the girls can take regular exercise; it is very near the church, which is a great advantage. Miss Hale was much pleased to find on her arrival everything so nearly prepared for her to begin the school, and very glad of a committee; she is greatly interested in her work, and appears well suited to this situation. We have indeed great cause for thankfulness that we have now two ladies (Miss Hale and Miss Pennington) engaged in this work, and I trust a blessing will attend their labours and instructions.

" We are now anxious to establish a day-school, in Black Town, for the lower class of East Indians, a kind of school that is very much wanted here; it will not be a free school, a small monthly payment will be required. Miss Austen has been appointed the mistress, a situation for which we think her well qualified. In the mean time she is living with Mrs. Gordon, a lady who has a school for orphan native girls in her house, and who finds Miss Austen very useful both in teaching them and their mistress, an East Indian.

"My brother joins with me in begging the ladies of the Committee will accept our best thanks for the kind interest and trouble they have taken in promoting the object we have so long had in view, and have now the happiness of seeing accomplished."

EXTRACTS OF LETTERS FROM MISS CRAVEN.

"Palamcottah, April 19, 1837.

"I have every comfort here; my rooms are together, at one end of the house, and a few yards from my verandah bring me to what Mr. Pettitt styles my kingdom, that is the school-room, and the rest of the children's apartments. I long to be able to assist more than I can at present, owing to my ignorance of the language; I only attend now to their English and work, and hear the younger ones read Tamul. I find I have every advantage for improving in it myself. I learn a little from the children, and in addition to my moonshee, Mr. Pettitt very kindly gives me a lesson in an evening. The children are many of them daughters of catechists of good caste, whom it is very desirable to educate, as what we teach them does not appear to be lost, even if taken home. I think, now that I see these poor children and how much they need instruction, I am far more interested even than I felt in England, and feel very thankful for being sent among them. Palamcottah is about 400 miles south of Madras. It is much hotter here, yet I do not feel my health at all affected by it, but enjoy quite as good health as when in England."

"June 14, 1837.

"The school of which I have now almost the

entire charge, is a boarding-school for natives. We have about 26 little girls. Three are children of good caste, and on this account their parents will not allow them to eat with the rest, therefore they go home to their meals. The children are very anxious to be taught, and if our funds would allow of it, we should find no difficulty in having many more children. They wear a little full petticoat, just tied round them, and the great girls a little jacket besides. This is all the clothing they require,—no caps or bonnets even to go to church; but still it seems to add a great deal to the expense. They do not know anything of English, but I am beginning to teach them in an afternoon, while they are at their work. They consider it the greatest treat they can have, and I do not find them at all stupid, but rather quick. The women, on the contrary, appear particularly stupid. The more I see and hear, the more convinced I daily become, that the instruction of these poor children is the most hopeful way of evangelizing this dark land. We are often made to feel, very forcibly, that it is ‘not by might, nor by power, but by my Spirit, saith the Lord of hosts.’ We can only use our poor endeavours, relying on the Lord for strength, wisdom, and success, and pray the Lord of the harvest that He himself will hasten the coming of His kingdom, when all these idols shall be ‘cast to the moles and to the bats.’ You can scarcely imagine how much I long to understand the language, for I encourage the women to come to the school-room, which they often do, and I find I shall have many opportunities of speaking to them when I am sufficiently acquainted

with Tamul. I have not mentioned, what perhaps I ought to do, that I feel very thankful that, by the overruling hand of my heavenly Father, I am placed among these heathen people, and shall always feel thankful to the Society for being instrumental in it."

"Palamcottah, Nov. 15, 1837.

"Mrs. Pettitt's school for native girls at Palamcottah contains at present 29 girls, consisting chiefly of low-caste children; but some are the daughters of respectable catechists, and four of high-caste. These last are day scholars, (the rest are boarders,) therefore they have not to eat with the others. This, viz. all eating together, still appears to be an almost insurmountable obstacle, and it alone prevents many from sending their children, who would otherwise be glad to have them instructed. Indeed, some of the natives are beginning to have a woman who can read attend their houses daily, for the purpose of teaching their daughters; which is a striking proof of the decided change that has taken place with regard to their views of education, and shows, too, how much good may be done by the means of one girl. The children are principally instructed in reading, (20 are able to read the Testament,) writing, and keeping accounts, which last is of great service to them when they become heads of families. They are also taught to sew, knit, and mark; they make their own petticoats and jackets; and the cotton that is used for sewing and knitting is spun by the elder girls. This too (spinning) is very useful to them when they leave us, as it is the only way in which many are able to

support themselves. As soon as they rise in a morning, they sweep their rooms, fetch water, &c.; they assist the cook-woman by turns to clean and prepare their rice. All this work the women have to do in their own houses. They have a native schoolmistress, to see them properly washed, take charge of them at night, &c., and a master to teach them native accounts. The expenses of each girl are on an average about rs. 2 (4 shillings) a month. The children are kept in the school as long as their parents will allow them to remain; but there is often the disappointment of losing them as soon as ever they can be useful at home. This is a trial, with the consolation, however, of knowing that they have been taught what is right, and we know that seed 'cast upon the waters' is found 'after many days,' and that the word of God 'shall not return unto him void.'"

EXTRACTS OF LETTERS FROM MISS AUSTEN.

"Madras, Oct. 16, 1840.

"You will, I know, like to hear about my schools. My day-school, last month, had twenty-seven girls, the highest number I have had; but it is ever varying. In February, 1839, it commenced with four, and at the end of the month I had twelve; since that the average number has been twenty-five. I have twelve scholars who have been with me from the first, and fifteen who have been more than a year in the school. I have one first class, two divisions of the second class, and two divisions of the third. The first part of the third class read in Child's First Book, and learn one and two syllables in spelling. The second

division read the Testament, and learn three and four syllables, with the meanings; they also write on slates, and have a few lessons on numbers and grammar from the infant-school book. The other classes learn grammar, geography, and spelling; poetry and the catechism, as they are set down in the rules.

“The visitors told me a short time since that they were much gratified with the improvement in the school. I certainly think they are much improved for the time, especially in ciphering, writing, and reading. The more I teach, the more I discover their ignorance, but this is the first step towards improvement. In examining them in grammar and geography, I find they now know many things they were ignorant of when they first came, and I do hope their tone of manners is raised. But on the other hand, I see much to mourn over in their pride and vanity; their love of dress, their ignorance of the duty to order themselves lowly and reverently to all their betters; their want of reverence for the truth, and their rude and noisy behaviour. Yet I think them decidedly improving; and I tell you these things, because you like to know particulars, and will, I trust, pray for them.”

“*Madras, May 21, 1841.*”

“My present number of children is twenty-five; about thirteen of them, of various ages, have been with me from the commencement. I have a writer who teaches them ciphering; the writing and other instruction I teach myself. The school hours are from nine until eleven, and from three until five; the children have their dinners sent, thus remaining the

whole day at school. It is very difficult to get the children to like plain work; they prefer fancy work of any kind, tailors in this country doing what is usually done by females at home. My children are of about the middle class; several have sisters in the Ladies' Institution. There is a Sunday school held at my house, in which there are about thirty children, many of them those who attend in the week.

"Lately a rich high-caste native has applied several times to have his daughter admitted into the day-school, as he is very anxious for her to learn English, and to speak it; and although not applying in person, lest he should be refused, he has done so through different persons. At first the Committee decided against it, but it was afterwards again brought forward, and a rule passed to admit six children of respectable natives. How it will act with regard to the other children I do not know, but only one or two parents objected.

"The manners of the children in this country are very different from those in England; you have constantly to tell them the same thing, and to keep silence and order is the most difficult task; they are constantly talking and jumping up."

Mrs. W. Gordon, of Vizagapatam, in the same Presidency, having applied for an assistant, Miss Ann Machell was appointed to that station, and remained there under the superintendence of Mrs. Porter, until the failure of her health required her removal to the Neilgherrie Hills, where she has since been usefully employed, as far as her strength permitted while residing as governess in a family, till the time of her

death, which took place in the early part of the present year.

The island of Ceylon must next engage our attention; there a Branch Society was formed under the patronage of the Hon. Mrs. Stewart Mackenzie, the lady of the governor. Its first step was to open a school at Colombo for the daughters of the modeliar and native headmen, of which Miss Crosthwaite, an agent of the Society, took the charge. Subsequently Miss Caroline Giberne and Miss Metcalfe were sent to Ceylon, the former undertaking the formation of a school for the burgher children, or descendants of Europeans, the latter assisting in the schools established by the Wesleyan missionaries at Jaffna.

EXTRACT OF A LETTER FROM MISS CROSTHWAITE.

"Cotta, Colombo, Nov. 22, 1837.

"I know you will be very glad to hear that I reached Ceylon in good health and spirits the beginning of this month. We had, thank God, a very quick and pleasant passage. Mr. and Mrs. Bailey, who are at the head of the Church Mission here, gave me a very kind reception into their house. The next morning I had my first lesson in Singhalese from a native catechist. As I endeavoured to teach myself during the voyage, I feel that with assistance I shall soon conquer the language; I work at it every day, and get on much better both with the reading and writing than I had anticipated. I have had the pleasure of visiting Mrs. Bailey's nice school of girls. Some of the elder girls read a chapter to me in the Testament, in English. They read very well, and work on lace very nicely indeed. I will send you a

specimen of their work, that the kind and christian friends in England, who take so warm an interest in the improvement of the poor little heathen girls in Ceylon, may see how nicely they can be taught to work. They seem fine, lively, intelligent children, and very fond of school. They are taken from school at about 12 or 13 years of age, but some of the elder girls already refuse to accompany their parents to the heathen temple. There is a large field here, and every encouragement: all that is requisite appears to me to be labourers. This place (Cotta) is beautiful beyond anything I could have expected—I feel quite at home already. The missionaries here enter into the thing with all their heart. Mr. Bailey's plan is to establish a school for the daughters of headmen, under a committee of ladies, with Mrs. Stewart Mackenzie at their head; this he thinks would soon be filled. The training of teachers I know is your Society's great object, and it is what I am most anxious to effect; but English ladies must come out to Ceylon and work hard for many years before much can be done. The custom of the country will not suffer the natives to send their daughters to school when they have passed the age of childhood, except the higher class of natives, whose parents would send their servants with them. The missionaries have found a house which they consider suitable for my school, at a rent of £45 a year. It is an excellent house, with a large ball-room, which will do nicely for a school-room. Every one seems to be of the same opinion, viz. that schools are much wanted, and that they would certainly be filled if once established; I, of course, am anxious to

begin my work of teaching. Mrs. Bailey employs me on Sunday in her girls' school to teach the elder girls, who read English. All the natives seem to wish now for an English education."

"Colombo, Sept. 27, 1839.

"I very seldom see a face in my house except my children; but I am happy to say they have generally smiling faces. I have trials and discouragements of course, but nothing sufficient to make me for a moment regret having come out and undertaken the work. At times I feel as if I were doing nothing compared with other agents. My greatest number is twenty-five—of these only twelve are real Singhalese, the others are burghers. On account of thieves having come into this house one night, and broken into my room, after having much hurt my poor ayah, I am to remove next week into another house in a more populous place. I hope then to have a very large school, and to require an assistant. This I very much wish, as an infant school is much called for, and I cannot keep one with my present charge, though I introduce much of the system."

"October 17, 1839.

"The first class allow the burghers to come to the school, but they will not suffer the second class of Singhalese females to mix with them. This has always been a great source of grief to me, but I must wait, and if I am spared a year or two more, I trust I shall see things wear a much better appearance. Mine is the first school established here for the daughters of headmen. Indeed, it was a thing unheard of, two years ago, for a grown-up girl of high

class to go to school; but I have had girls more than twenty years of age."

These agents were followed at intervals by Miss Hobbs, Miss Twiddy, Miss Douglas, Miss Wells, Miss Hansford, Miss Wright, and Miss Burton. Miss Crosthwaite subsequently proceeded to Singapore, and she has since returned to England. Miss Hobbs removed to Nelloor, and Miss Giberne is now settled at Tinnevely, where she has formed a school expressly for the training of native school-mistresses.

The various branches of the work in which these ladies are engaged, will be best described by their letters.

EXTRACTS OF LETTERS FROM MISS HOBBS.

"Tinnevely, Jan. 20, 1844.

"Our present situation is a most pleasant one: we live at Nulloor, the district belonging to Mr. Schaffter, who was obliged, on account of health, to go home for a little time; and my brother has charge of it, till his return. It is Mrs. Schaffter's female school of which I have the temporary care. During the last twelvemonth, through the kind subscriptions of different friends, we have been able almost to double our number of boarders. We have now twenty-seven, and four day-scholars; and as they are all under our immediate care and superintendence, we trust that, by God's blessing, they may derive permanent benefit from the instruction they daily receive. Their studies are confined, chiefly, to serious subjects; they learn to read and write their own language—Watts's Catechism, Scripture History, hymns, daily texts, and when sufficiently advanced, the collect, epistle, and

gospel for Sunday. Our desires for them are that they may be thoroughly acquainted with the leading truths of Christianity, and, by God's grace, act in accordance with its precepts : we have many hopeful characters among our little people. We have to bear in mind, also, that when they leave us, the direction of their household affairs will devolve on them ; we therefore accustom them, as far as we can, to all kinds of household concerns : out of school-hours, they draw water from the well, beat paddy, take it in turns to assist the cook, and spin cotton. You would be much interested, could you but see our little cheerful and industrious party for one day. After five in the afternoon, they amuse themselves in the garden, or have a lively game in the compound. Their general progress is most satisfactory ; they work, I think, better than the generality of children in England. Their care for others is a most pleasing trait in their characters ; besides daily giving up a portion of their rice to obtain a small fund for charitable purposes, they reserved an additional quantity among themselves a short time since, which they brought as their subscription to the Church Building Society ; the value of the rice was eighteen-pence. They have now four shillings in hand, obtained in the same way, which they beg me to send as their subscription for the Jews. They are much delighted, when they hear how much interest is felt and expressed for them by ladies in England."

"Tinnevely, Feb. 13, 1844.

"We took several tours when Miss Giberne was visiting us last year ; the most interesting of which was to Satankullam, the district of which the Rev.

John Devasagayam has now the temporary charge: he most efficiently superintends the schools, and carries out the plans for adult instruction. We saw four schools, containing in all 150 children, and most of them were conducted by wives of catechists. A few months before, not one of these women could read; when Mr. John told their husbands that he would cease to employ them in the mission, unless they immediately began to teach their wives; the consequence was, that in eight or ten months afterwards, nearly all of them could read in the Testament, and soon after were capable of conducting a school, under the active superintendence of their minister. He told us a most interesting fact, when we were at Satankullam. You are aware that there is a great variety of caste in India, and that it forms a great barrier, especially in the north, to the spread of Christianity. The Maraver caste consists principally of fine, bold, but lawless men, who are continually committing depredations. Two years ago, the Maravers of a village near Satankullam were notorious for crimes of every kind, and kept the neighbourhood, as well as many distant villages, in a state of continual alarm: so serious were the disturbances, that at length the collector, or chief magistrate of Tinnevely, was compelled to interfere. He sent peons to bring the offenders before him; but the Maravers came out armed with knives, and would not suffer one to approach the village. The collector was then obliged to go in person, with sepoy and peons, and punish them most severely for their conduct. The ring-leaders were hanged, others were imprisoned and

heavily fined, and their houses destroyed. The collector was a pious man; and although obliged to be thus severe, did not act thus without considerable feeling. He said to Mr. Devasagayam, "We must do something for these poor people, we cannot leave them to perish; you must have a school immediately for the children." It was accordingly established; and these people, who formerly hated the sight of a missionary, were now so much subdued by their punishment, that they sent their children to school: eight months ago they all put themselves under christian instruction, and are diligently learning, to the astonishment of those who knew them some time ago. One pleasing trait in their character is the gratitude they feel to the collector for justly punishing their faults—they call the school after his name. Mr. D. says, the change in the people is truly wonderful, and that there is no doubt of their sincerity; they are now as quiet, teachable, and obedient, as they were formerly proud and unsubdued. What cannot the grace of God effect?

"I have only space to tell you that my interest in the poor Hindoos increases, I might almost say daily. I trust that our ever gracious God will give me health and strength long to continue among them; and that He will daily teach me by His own Spirit, that I may teach them the way of salvation through Christ. We are much encouraged with respect to our girls; I believe the object we have in view, viz. the training of native girls, who will hereafter be the wives of catechists, schoolmasters, or respectable men in the congregations, will be fully accomplished. The

blessings of a christian education to the *females* of India, can only be *fully* estimated by those who see them in their native ignorance and degradation."

EXTRACTS OF A LETTER FROM MISS TWIDDY.

"Jaffna, Ceylon, Aug. 14, 1841.

"I am happy to inform you I am succeeding as well as I can expect. Sir Anthony Oliphant visited the institution during his stay at Jaffna, and was much delighted. The children were examined by him in Scripture, history, geography, and grammar, and he expressed himself gratified with their progress in each department. Their work was also submitted to Sir Anthony's inspection, which, with a very handsome bag worked by a native girl for Lady Oliphant, elicited the most satisfactory remarks. For these encouraging circumstances I am thankful."

FROM REV. P. PERCIVAL.

"Jaffna, Aug. 14, 1841.

"The department of christian benevolence, the state of which I write to report, consists of two branches, the English school and the Tamil schools: the former consisting of Europeans, a few descendants of Europeans and natives; the latter exclusively native. These are divided into four schools, containing nearly two hundred girls, from four years of age to thirteen.

"The English school is under the care of your agent, Miss Twiddy, who is aided by monitors raised up in the schools. It affords me great pleasure to state that this school is in a good state of prosperity. Its numbers are good, and the progress of the children is such as to gratify our best desires. Sir Anthony

Oliphant, the chief justice, was here on circuit last week, and expressed the highest satisfaction at what he witnessed.

"The Tamil girls' school, mission house, consists of the offspring of those who have not the least regard for mental or moral cultivation. It is, therefore, not surprising that difficulties the most formidable oppose us, in the irregularity of their attendance, &c.; and every measure of success in these lower walks of misery, is a good beyond the power of the mind to estimate. It affords me unspeakable pleasure to be able to state, that upwards of sixty poor children are receiving the advantages of education in this department, and that out of this number a goodly proportion are becoming acquainted with the sacred Scriptures, and making considerable progress in needlework. The labours bestowed on this class are less satisfactory than any in which we are engaged. A common day-school seems scarcely sufficient to raise them, so deeply are they sunk in ignorance and insensibility. Could a boarding institution, in the form of an orphan asylum, or refuge, be opened and efficiently superintended, we might hope in the course of a few years to elevate them to a higher standard. For this we must wait, till means on the spot can be obtained.

"In my report written a year ago, I informed you that I was about concentrating my efforts in the villages for the promotion of female education. A bungalow was constructed at the village of Wannarponney, a mile and a quarter from the mission house, and the school commenced. The most sanguine

expectations I ventured to indulge, have been far exceeded in the results achieved. I have no hesitation in affirming that the children in this school have made more progress than those in any other school we have. Out of sixty-six girls, nearly thirty read the New Testament well, and of these about ten are well acquainted with the outlines of Scripture history, grammar, &c. The school has been visited by several friends of female education, who have equally borne testimony to its very superior character. In addition to the instructions which the children receive in reading, writing, &c., one of our sempstresses goes there four days in the week to teach them needlework. On the sabbath morning she holds a meeting with the girls, and as many of the mothers as choose to attend. Thus the usages of christian worship are introduced, and a witness for the sabbath borne before the people."

EXTRACT OF LETTERS FROM MISS DOUGLAS.

" Galle, Ceylon, June 30, 1841.

"I am happy to learn that the Committee are willing to send me an assistant. My present number of pupils is fourteen. I expect next month two more; one as a boarder, whose sister will be sent at the end of the year. The families in Galle are mostly composed of children, too young to be sent to school now, but six are to be sent next year. I have little doubt of success, and think an assistant will give stability to the establishment.

"I have had some conversation with the missionaries about native boarding schools for high caste females. I think a school of this kind would be the

means of great good. The cause of female education is spreading here. I shall be happy to assist you in any plan for raising the moral and religious character of the present degraded females of Ceylon."

"Colombo, Sept. 16, 1846.

"You will be gratified in hearing that my school continues to prosper after three years' trial. Some of the older girls have left, but their younger sisters attend; and this keeps up my number, which is now 85. As many of the girls have been three years at school, I can judge of their improvement during that time; it is everything to encourage me to go on in my labours. I think their manners and ideas are more English; you can hardly fancy the pleasure I have in hearing them speaking among themselves my own language; it seems as if a great obstacle had been removed which before hindered my exertions.

"I have not had a public examination this year, as the Bishop, who is at the head of the Commission, was absent from Colombo. He visited the school, and appeared much interested in it, and promised to see it again."

EXTRACT OF A LETTER FROM MISS WELLS.

"Colombo, Jan. 22, 1844.

"I think I can already see some improvement; the school increases every month, so that government must take a larger house, the school having now eighty-two girls. I can assure you it is no little fatigue, and in the evening I feel quite exhausted, but a night's rest restores me and fits me for my duties; and I feel I have much to thank the Almighty for, in giving me health to work where so much requires

doing. May God grant his Holy Spirit to work in their hearts, that they may be a generation to love and serve him ! Each day they receive religious instruction for an hour, beside many little things in the day which call for a word in season. I have had several visitors to the school, and the *clean* appearance of the children has been noticed by them ; this I mentioned for their encouragement, having previously found much fault, for their habits are dirty beyond imagination ; but I have been with them but two months, and hope in a little time to see much improvement, as they look up to me, and when I tell them anything is bad, they endeavour to leave it off."

EXTRACT OF A LETTER FROM MISS WRIGHT.

" Ceylon, Feb. 14, 1846.

" After a merciful voyage of four months, we cast anchor in Colombo Roads, January 23rd. We had very stormy winds in the English Channel, reached Madeira October 23rd, and had very favourable weather after that, excepting a very few days that could be really called boisterous off the Cape.

" It has been decided that I shall go to Matura, an application having been made from there, with the promise of 25 girls to begin with, if an English teacher might be appointed. Matura is a small retired place about 30 miles from Galle, inhabited chiefly by the highest caste of Singhalese and burghers, and on that account is a sphere of great importance, not so much from the number brought under instruction, as from the influence those who are instructed will exert over their countrywomen. It has not heretofore been found possible to persuade

the high caste to permit their daughters to be instructed. Goodness and mercy have followed me in every step, and I look forward to the future with much pleasure and satisfaction, because I am persuaded it is where God would have me to be."

EXTRACT OF A LETTER FROM MISS BURTON.

"Galle, Feb. 17, 1846.

"Through the preserving care of our heavenly Father, we safely passed the dangers of the deep, and arrived in perfect safety at our desired haven, January 22nd, where we were most kindly received by the missionaries.

"I visited the schools conducted by Mrs. Palm and Miss Douglas, in Colombo, and on February 6th came to the scene of my own labour. I have not yet completely entered on my work, as the school-rooms are about to be thrown into one, and till that is accomplished we shall be unsettled. About 40 children now attend, and 20 or 30 more are expected, as soon as we are ready to receive them."

EXTRACT OF A LETTER FROM MISS GIBERNE.

"Kadathapurum, Tinnevely, Dec. 6, 1845.

"My school is in very good order, and I am expecting to have an examination before several of the Church Missionaries, about the 19th of this month, and I intend the girls to question each other. One great girl gives a lesson to the little girls every day on an infant school Scripture picture; and whilst I am teaching the great girls, I get the master to give the little girls a lesson on one of the animals, the pictures of which Miss Tucker kindly sent out. My four biggest girls have each the care of two little

ones. The next eight are learning, and occasionally give a lesson; hereafter they will each have a little girl to take care of. There are eight little ones, and I feel such an interest in them all, and in my employments, that I never wish to go from home. I sadly want playthings of a rational kind for the children. They need amusement as well as study. I am getting a cart made to drag about the compound. Pieces of chintz large enough to make a full round pinafore, sewing cotton and needles, would be very acceptable. A large supply of such things would be very useful: work bags, and bags to put their Testaments, hymn, and psalm books in, I want very much. I have lent books to them all, that they may all read at church. For the schools and congregation in general there are not books enough.

"I must tell you of a dreadful hurricane that did an immense deal of mischief here, and all around Tinnevely, on Tuesday night. I was much alarmed: my new bungalow is very high, and the wall gave way at the top and stones fell, and the roof was torn open, consequently the rain poured in. I retreated to the back verandah, being more sheltered; there I lay down outside for two hours: and when I tried to get through the room to my little dressing room, my shoes were immediately soaked through. I never shall forget the horrors of that night, though I was enabled to keep quite quiet, composed, and resign myself to whatever was to be my lot. The servants and people offered to carry me down to the church in my palek, and I staid there until the dawn of day, when I ventured to explore the ruin and devastation around.

Trees on all sides, some fallen on houses, some on the roads, blocking them up, were strewed around. Happily no lives were lost in this village; but near the sea, fifty or sixty fishermen were drowned, and in some places people were killed by the palmyrah trees falling on their houses. Some comparatively rich natives have lost nearly all their property, by the falling of a hundred or more trees, and their misery is great. It is a great cause of thankfulness that my life was spared; for all say, if it had blown another hour, nothing could have saved our dwellings. The oldest people do not recollect such a hurricane in South India."

EXTRACT OF A LETTER FROM MISS HANSFORD.

"Galle, Feb. 15, 1844.

"I am solicited to receive six boarders, which I shall have great pleasure in doing as soon as my funds will admit of making the necessary arrangements—the assistance of the Committee which their letter gave me reason to hope for, will be very acceptable, as I shall be obliged to take a larger house, and engage more servants. Teaching in a tropical climate is a trial to the health; but He who said 'As thy day, so shall thy strength be,' will enable me to discharge the duties devolving on me with comfort to myself, and advantage to those placed under my care."

The next extract refers to a serious accident which has occasioned Miss Hansford great suffering, and awakened much anxiety on her account.

"Galle, Sept. 18, 1846.

"I am deeply sensible of the consideration of the Committee in sending another letter of credit, having

been obliged to make use of the first with which I was furnished.* You will be glad to hear that my general health is much better, and my leg too, I am happy to say, is getting stronger; but I fear it will be some months before I am able to walk as I used. The fracture was so severe, the climate so relaxing, and one of the bones so nearly through the skin, that the wonder is I am so well as I am. My heavenly Father has been most gracious in blessing me with faith and patience: during the many sleepless nights, almost worn out with pain and exhaustion, my mind was kept in perfect peace, stayed upon God."

In 1839 Miss Holland was sent at the request of Mr. Barker to conduct female education in Smyrna; many difficulties having arisen, she subsequently went to Mitylene: but the proposed plan of forming a superior school in that island having been anticipated by the adherents of the Greek Church, other plans having also been disappointed, and the state of Miss Holland's health making a change desirable, she returned home in the spring of this year.

It is impossible to keep very strictly to chronological order, without distracting the attention of our readers, by too frequent transitions from one remote scene to another; but by a comparison of dates, it will be seen how the work was simultaneously advancing in different regions, and how much the responsibility of the Committee was accumulating with their extending interests. Let us now turn to Egypt, where Miss Holliday was left to labour alone, her friend and

* The sum placed at the disposal of the agents in case of emergency. See Appendix C. By-law 27.

companion Miss Rogers having been removed by death, and where an unexpected opening introduced her to an entirely new sphere of influence.

EXTRACT OF A LETTER FROM MISS HOLLIDAY.

"Cairo, March 22, 1838."

"On Wednesday 7th, I was officially waited on by one of the officers of state, Hekekyan Effendi, who had come directly from His Highness, Mahomet Ali, and formally asked if I would take in charge the education of the royal females, consisting of a hundred in number, principally his daughters, nieces, and nearest relatives. Hekekyan said, 'This is only the beginning of female education in Egypt, for the Pasha has much larger views, but he wishes first to try the experiment on his own family. Much depends upon the approbation of his eldest daughter, whether instruction shall spread through the country; only gain her favour and regard, and you will carry every point to your utmost wishes.' I begged for a few days' consideration. I felt I was already engaged in an important work, which I ought not to neglect for any pecuniary advantage, princely as it may be. My friends, however, convinced me that this opening in Providence was but another means of missionary labour, and that I could fulfil both duties for a time till further help arrived. I therefore hope to enter on my work as soon as I have completed the necessary preparations. I will then pursue every measure just so far as prudence and duty may seem to dictate, holding myself at liberty to turn back whenever I find it involve anything contrary to Christian principle. One of His Highness's objects is that I shall

endeavour to form his eldest daughters into a committee, to take into consideration the best means of extending female schools throughout Egypt, and his other acquired dominions; and it is further His Highness's wish that they should be superintended by Englishwomen.

"I have at present under instruction 114 children. I had, last year, 85, and then 95. The school is so rapidly enlarging that we have to occupy two rooms. I have them from 8 A.M. till 5 P.M. I have an Englishwoman helping me for a few months. My little orphans exceed my expectations in their daily improvement."

EXTRACT OF A LETTER ADDRESSED TO MISS HOLLIDAY
BY HEKEKYAN EFFENDI.

"Saturday, 21st of Zülhegge, 1253.

"Previously to the Viceroy's departure for the Said, I was directed by the Terguiman Bey to inform you that on the evening of the second day of the Koorban Beyram, His Highness had examined the box of babies' clothes, and the specimens of needlework and drawings, which you had the kindness to send; and that His Serene Highness had been extremely pleased with them, and had expressed his desire that you should visit his daughter, Nazly Hanum, two or three times a week, at Castel Giubarra, and that you should give her your advice as to the best course to be pursued in commencing the education of his children. His Highness was in considerable perplexity as to the fate of the pretty little doll which was in the box, and which is destined to remain in the hands of the little Mohammed Ali Bey. He would not give it to

his father, and with tears in his eyes begged to keep the doll in exchange of his little sabre, as the only thing of value he possessed.

“You have, no doubt, heard and read much about harems, and about the details of the domestic life of Turks; I have, however, never met with any printed publication in which the information given, corroborated my personal observations on that subject. We pay great respect to our ladies, and we allow them absolute rule in our domiciles; and though we are never influenced by the restraints of *society*, yet we behave with peculiar deference towards the *aged*, whatever be our personal importance *out* in the world. Our children, however, are uneducated in the European sense of the term, for they are devoid of those branches of knowledge, which, on their becoming parents, might be instilled by them in the tender minds of their offspring. In addition to their ignorance they experience the absence of internal economy, and it is in the middling and lower classes of the community where this ignorance is so profound as to endanger, by its dire consequences, domestic health, peace, and prosperity; and this want of interior economy, which it is to be hoped is on the eve of improvement, is the first cause of slavery and its concomitant vices. In introducing an enlightened female education in Egypt, we shall be striking at the root of the evils which afflict us.

“In seconding my illustrious Prince and benefactor in his work of civilizing Egypt, I have been led to reflection by the nature of my duties, and have as yet been able to trace our debasement to no other

cause than that of the want of an efficient moral and useful education in our females. I believe that in elevating the soul by initiating it in the mysteries and beauties of nature, through the means of geography, astronomy, botany, geology, natural history, &c., in proportion as we better comprehend the power, wisdom, and goodness of the Great First Cause, so are we enabled of ourselves to detect our own errors, and feel a secret invitation within our own bosoms to abandon them. In instructing the mind and the body in those innocent, useful, and varied occupations which are the peculiar employment of females, we enable them to escape those dangers and misfortunes which are induced by the disorders of ignorance and idleness. Habits of industry, cleanliness, order, and economy, by increasing domestic happiness, will not only tend to make us better beings, but will also secure to our children that maternal education, which is perhaps the most important provision which can be made for after life in this narrow world, and without which no succeeding efforts to obliterate the evil impressions received in early youth can be effectual.

“His Highness was pleased to command that Mrs. Hekeyan should accompany you to the harem. Thus you will not be treated as a stranger by the Ottoman ladies. I will introduce her to you on the earliest possible opportunity, that you may proceed together to Castel Giubarra. You will do well to take one of the school ushers with you to act as an interpreter; and I presume the necessary arrangements, both of a general nature, and such as concern yourself more particularly, will have been settled

between you and Nazly Hanum before a second or third visit."

EXTRACTS FROM MISS HOLLIDAY'S JOURNAL AND LETTERS.

" *Cairo, March 27, 1838.*

"This day is among the most remarkable of my life: About 10 A.M. Mrs. Krusé, Mrs. Hekekyan, and myself, mounted on donkeys, set out for the harem. On our way we called for Capt. Lyons' janissary. Mr. Wahn, the vice-consul, coming up at the time, said, 'You must take mine also for the honour of the dear old Island.' Thus preceded by two janissaries in full dress, with their silver sticks of office, we went towards the Casa Debara, my heart in prayer to the Lord the whole time that He would make His way plain before me. With many fears we arrived at the gate of a long avenue, which is the first strong door of the harem; we next came to another strong gate, where the janissaries and donkeymen were ordered to remain, while we were waited on by several eunuchs, who took us through another strong gate, and soon after ushered us into a long and stately saloon, where there were numerous ladies busily at work. We were then shown into an ante-room, and served with coffee, out of some of the most splendid cups, set with diamonds, I have ever beheld. Our attendants were young and beautiful slaves, evidently Greek, Georgian, and Circassian. One brought us coffee, another sherbet, and a third handed sugar, each waiter having numerous slaves to attend upon her below the dais; after this a splendid pipe, with a massive amber mouth-piece, set with large

diamonds, was offered to Mrs. Hekekyan, but refused, that lady conforming more to European than Oriental usages. Two little girls were then brought in to us; they came up to me and lounged upon me with the greatest confidence, as if accustomed to such endearments; they were evidently some part of the royal family, from their likeness to the Pasha. In about a quarter of an hour an old lady, evidently high in office, came to conduct us to Her Highness. We followed her into another side apartment, where we were introduced to the princess. We found Nasly Hanum sitting on a high divan in the corner of the room. Mrs. Krusé and myself made our European salutation, but Mrs. Hekekyan had to prostrate herself at her feet, and kiss the hem of her garments. She condescendingly moved her hand in salutation, and then smilingly told us to be seated on the divan nearest her. Nazly Hanum is a little woman, rather fat, apparently about forty years of age. Her countenance is striking in the extreme, particularly her eyes—indeed I never saw a more piercing eye in my life; she is said to be exceedingly like her father. Her dress was very simple, consisting of a black silk handkerchief round the head, secured at the side by a diamond pin, a shirt of white English net, which quite concealed the bosom, a robe of blue cloth, evidently English; and round her body was wrapped a splendid Cashmere shawl, from which hung suspended a magnificent watch and chain. She almost immediately inquired which was the teacher; and on my being pointed out to her, asked me several questions in Turkish, which Mrs. Hekekyan translated. By this

time all my nervous fears had vanished. Her questions were pertinent, and showed that she had the improvement of her household at heart; she wished me much to come and live in the house, saying that every liberty should be allowed me; I of course declined this offer, but thanked her for the honour intended. It was at last agreed that I should teach for the first few months four hours every day, *i. e.* from 9 o'clock A.M. to 1 o'clock P.M. I found, that owing to my very imperfect knowledge of the Turkish language (the Arabic not being spoken in the harems) I could only devote myself to ornamental teaching at first, till time, patience, and application should open the door to a more useful labour. The princess was evidently pleased with me, for she seldom took her eyes off me for a second. She was smoking the whole time, while a crowd of ladies stood below the dais, watching her every movement. We took our departure from Her Highness about noon."

"April 2.

"Early this morning I rose and prepared for entering upon my sphere of labour. I took with me all I thought would interest Her Highness, and set off, praying that the Lord would give me the strength I needed in this strange mode of teaching. I passed the soldiers at the first gate, and one of the servants ushered me into the harem, where I found the princess engaged with her ladies in superintending the thorough cleaning of the grand saloon; she was standing on a small Turkish carpet, giving directions to the servants, who were all busily employed in obeying them. On seeing me enter she quitted her occupation, saying, *Ta, hah-*

ye Cillee Seneora (Come O lady!), beckoning me to follow her into her private apartment. On entering, I stood at a respectful distance from her, but she insisted on my taking a seat near her; she then, in the name of God, the most merciful, the most high, &c., inquired after my health, and the usual morning salutations were given and returned. My boxes and bags being brought before her, more than a dozen ladies were called in to inspect their contents. Every thing was examined with the greatest attention. I had taken with me several books with pictures, in order to see, from her manner, which she would have preferred if I had had the power of teaching; I soon found that with one accord they wanted no books, these were therefore dismissed. Nazly Hanum wished to begin some muslin work, which I instantly prepared, showing her how to execute it; she seemed much pleased with her labour, and really did it with considerable neatness. In a short time I had more than a dozen of my royal pupils at work, some with lace work, others with fancy work, and a few with muslin. At a little after 11 o'clock Her Highness's dinner was brought in by about thirty slaves; a silver basin and jug, with a richly embroidered napkin, was given to me, while a young Circassian slave poured the water on my hands, a still more beautiful girl doing the same office for the princess. A small table, inlaid with pearl and silver, was placed before her, over which was thrown a cloth of velvet and gold; then came forward three slaves bearing a large silver tray, about four feet in diameter, which was placed on the table. I was then called to take

my seat near her, when a slave covered my lap with an embroidered napkin, and another gave me a French cambric handkerchief for my mouth. The table was completely filled with silver plates, salts, peppers, and within the pickle dishes of gold were glasses of deep cut glass; my spoon, knife and fork were of the same massive silver as the table and dishes, differing only from those of Her Highness in not having, like hers, the handles set with precious stones. My plate was changed with every dish; more than fifty dishes succeeded each other on the table, indeed in such quick succession that there was barely time to taste many of them. I was, however, so pressed by looks and signs, and nods and winks, first to have this, then to have that, that I really felt at last afraid of seeing them. Although a knife and fork was by the princess, yet she preferred pulling the meat and fowls to pieces with her fingers (the usual way of eating in this country); but there was nothing uncleanly in the way she did it, and it was performed with the greatest dexterity. As a mark of particular honour, she broke two or three hard-boiled eggs, and laid them on my plate, frequently placing on it also the choicest part of the dish before us. When she partook a second time of any dish, a little bell was rung. Towards the ante-room there were no fewer than three great silver trays, each filled with nine or ten dishes, and as one tray was emptied another took its place. Each tray was supported by three black slaves, richly dressed, who stood like three statues; at the foot of the divan, on each side of the room (the divans range all round the room, except the side where the entrance is),

stood three young and beautiful girls, also splendidly dressed, with their eyes constantly fixed on their mistress, one holding a fly-chaser, another a censer, a third a cup with water, a fourth a basin and ewer, a fifth a towel worked with gold, and the sixth the little bell before mentioned. Dinner being finished, to my great relief, our hands were washed, Her Highness retired to sleep, and I returned to my children."

"Alexandria, Aug. 6, 1838.

"My attendance at the harem has been followed with the most cheering success. I was received and honoured with every possible distinction, and continue to be welcomed by the royal party as if I were one of themselves. Since I have been at Rosetta, Mahommed Ali has sent me the kindest messages, saying to the governing Effendi that every possible care was to be taken of me, for that he (Mahommed Ali) was much interested in my recovery, as well as the rest of his family. Indeed I may say that from the time I was first taken ill, his attention and kindness have been of the most marked character.

"I am to receive £10 a month for my attendance on the harem. I might have had three times as much had I wished, but this I thought was just, and therefore settled it so. My illness, humanly speaking, originated from my excessive exertion in the school and at the harem, especially the latter, having during the hot months to pass through the desert part of the Nile to the Casa Debara, when the heat exceeded 114° of Fah. The sand wind, also, with its clouds of dust, was too much for my strength, and the table of the harem added not a little to my illness. The

dishes have often been too much for me ; I have tried again and again to avoid them, but nothing would do with Her Highness but that the dish she most esteemed should be tasted by her teacher day after day."

" Cairo, Oct. 4, 1838.

"Many harems have solicited my time, but I could not spare it from my own schools. I have no difficulty in introducing books, but I believe it would be a very laborious task to persuade them to read even one. There is, from the highest to the lowest, a gross neglect of everything mental. A few of the ladies can read, so can Her Highness ; but it generally consists in reading petitions, the Koran, &c. Thus my time is chiefly spent in teaching what I most dislike, viz. needlework, fancy work, drawing, &c. &c. I often feel, when I return home heated and fatigued, that I have no hope in my labour. Nevertheless I persevere, leaving the result with God.

"The box arrived perfectly safe, and in excellent order. The Tiverton fancy work, which formed part of its contents, could not, I think, be surpassed in taste, design, or execution. I could not present the box to Nazly Hanum so soon as I wished, owing to Hekekyan's being with the Pasha at Alexandria. He arrived on Friday the 28th ult., and on Saturday I invited him with his wife and family to view the collection. He was much struck with the beauty of the numerous bags, mats, purses, shoes, baby linen, &c., but he was especially gratified by the sight of the scientific plates for the little princes. He observed, 'It is a knowledge of those things we most need.' I afterwards received directions from him to present the box

on Monday, it being His Highness's intention to be at the Casa Debara at 3 P.M. of that day. Sunday night, previous to this my first introduction to the Pasha, I spent much in prayer, that the Lord would overrule every event for good. On Monday I packed the box with the greatest care, placing every article to the best advantage, and in the order I thought I should require it. On entering the harem, I, as usual, presented myself to Her Highness, and the box was immediately sent for. It soon came, and to my great mortification she would have it opened. I could not say nay, but I told her the Pasha had intimated that they were first to be presented to himself. This she told me she knew, but she persisted in having it opened. The box was therefore soon emptied of its contents, as well as a large basket which contained the dolls, books, &c. One thing was thrown here, another laid there, so that they soon presented an elegant mass of confusion. I had to bear it with the greatest patience, dreading every moment that the Pasha would arrive. I should have observed, that when I arrived at the harem, I found more than a hundred ladies, chiefly those of the Beys and the principal Effendies, who had evidently been invited for the occasion. The things were much admired, and as I drew them from the box, Her Highness frequently exclaimed in terms of admiration. At first I observed that (after the true Turkish fashion) she was on her guard not to exhibit too much surprise, but afterwards, when the best things were exhibited, this caution was neglected. On presenting the Queen's picture, she immediately asked me if the Queen was married; and it was with much difficulty I

could make her understand that Her Majesty had no husband, but reigned in her own right, alone. But when I told her that the Queen of England was equal in power to any king, or, as I termed it, sultan, she seemed lost in wonder. I now put the things again into the box, and had scarcely finished when the Pasha and his suite arrived. The princess, her sisters, the Pasha's wives, and his little sons, all left the harem to meet him. He was in the central building, which is situated between the palace of general reception and the harem. The box was soon sent for, also myself: I was introduced into the apartment, which is splendidly furnished after the French fashion; and here I saw what perhaps no other European female ever beheld, the Pasha Mahommed Ali, standing like one of the patriarchs of old in the midst of his own family. On my entrance he smiled, and asked me how I was, with the greatest condescension. The box was then opened, and his wives, the mothers of Mahommed Ali Bey and Allam Bey, stood on each side of His Highness, while Nazly Hanum stood in front, presenting the things she thought the most beautiful, the wives at the same time showing him the baby linen. He appeared to look with fond affection on them all. There seemed no restraint before him, for little Mahommed Ali Bey and Allam Bey were really troublesome to him, first one and then the other pulling his dress, with the greatest impatience to know the use of the several things. The poor fisherman and his wife were soon put off their stand, Mahommed Ali Bey thinking them better apart. He was delighted with his toy, but the Pasha paid most attention to the orrery and the model

of the Thames Tunnel, both of which he explained to them ; the Queen's visit to the city was also critically examined. His Highness now turned to me and said, that Hekekyan Bey had explained to him the subject. After the things had been fully admired, and richly tumbled about, the Pasha gave me the night salutation, a signal for all to withdraw, and I left the room with the princess. I soon left the Casa and returned home. If the character of the Pasha were to be judged of by what I saw in this short interview, it would shine to the greatest advantage as a domestic man. It is well known in Egypt that he is one of the most indulgent of fathers, but I did not expect to see so fond a parent. He is rather a short man, very aged, with a dark sun-burnt, and of course wrinkled visage, a milk-white beard, and eyes black, deep, and piercing. He was dressed in the plainest manner, not having the slightest ornament of any description upon his person.

"My orphan children are quite well, and improve in their knowledge of English rapidly ; I have but three at present. The children's dresses are a most acceptable present, and have made nice Sunday frocks. I wish you could send me some strong English shoes, for six, eight, and nine years of age ; shoes are very expensive, and bonnets I cannot get. I dress them in the English manner, because it is cheapest. We have had much opposition from the Greek Syrian Patriarch ; through his influence all the Syrian girls were forced away from the day-school about three months ago. To my great joy, last Monday week they all

returned to their old quarters, and are now anxiously making up for what they have lost. Owing to my illness, and the want of books, I have made but poor progress in Turkish. Indeed, my every moment is so occupied that I fear it will be long before I can speak it."

EXTRACTS OF A LETTER FROM HEKEKYAN EFFENDI
TO MRS. LIEDER (LATE MISS HOLLIDAY).

" *Cairo, Dec. 7, 1838.*

"I found your letter on my return from Old Cairo, and as I cannot find time to call, I prefer writing you a long letter in reply. I begin by informing you that H. H. the Pasha was extremely affected at the piety and philanthropy of the English ladies composing the Society for the Promotion of Female Education in the East, and recommended H. H. Nazly Hanum and the princesses of his family to follow their example in his dominions.

"I send you a tin box of various articles of Eastern female clothing and ornaments, made by the Pasha's harem purposely as a return for the samples sent by the Society. You will also see a literal translation of their letter to the Society, which shows their proper feeling, and the beneficial effects which have been operated by the encouragement and the approbation given by the Society. The blue crape *Tarka*, or head scarf, which is H. H. Ibrahim Pasha's lady's own handy work, was intended for Her Majesty the Queen, thinking that Her Majesty was Patroness of the Society, so the Kaddin Kiaia informed me; but I observed to her that the desire should be merely men-

tioned to you, and recommended that nothing of the kind should be signified in their letter, for I explained to her and made her fully comprehend the private nature of the whole proceeding. The books sent out for Mahommed Ali Bey were forwarded to me, with an order from H. H. the Pasha that I should translate them into the Turkish language. I, of course, feel in duty bound to lose no time in its accomplishment, but on account of my many pressing occupations I shall be under the necessity of deferring the work of translation to my leisure hours. I could wish the books were in French, because we have so many Arabs who know French, and who are not too actively employed.

"I do not intend to flatter you when I inform you that they are all very much pleased with you in the harem, and Mrs. Hekekyan tells me that they talk of English ladies in raptures, declaring that they are the cleverest and best behaved of the Frank ladies they have ever seen or heard of. It is a pity you cannot converse with them. I recommend you above all things to study Turkish: you will do no real good until you can talk to them. Unless you are able to communicate your sentiments, you will succeed in nothing further than the mere teaching them to sew, to embroider, &c.; manual occupations, which, from their nature, may, however, tend to clear the way to their hearts. I cannot too strongly recommend you to be extremely watchful and circumspect, for the sake of your ulterior success, or rather the success of your successors. First let the fruit ripen, then pluck it. You cannot hastily ripen it, by concentrating upon it

the total quantity of heat and air which it is necessary that it should absorb and digest, perhaps for a long succession of years, before it attain to maturity; for in attempting to force it, you may be sure of scorching and blasting it in its infancy. Then, not they will be to blame, but it is you who will be filled with sorrow for being the cause of the mischief. I write to you in the figurative style of the East, and I hope that you understand my meaning. I hope you will not think of answering me with the parable of the London Christmas pear."

Literal Translation.

TO THE MOST HONOURABLE MEMBERS OF THE SOCIETY WHICH TAKES THE TROUBLE AND FURNISHES THE MEANS, NECESSARY FOR THE ENCOURAGEMENT OF INSTRUCTION AND EDUCATION IN THE FEMALES OF EASTERN COUNTRIES.

"This time we have received a document of friendly testimonials from your part, together with choice presents of inestimable value, and of uncommon beauty and elegance, being the fruits of your ever virtuously-employed hands, in your hours of convenience.

"Your benevolent souls, in the plenitude of Divine piety, impelled by an ebullition of compassion and affection for humanity, have manifested to a high degree a joyful perseverance to promote among ourselves, that is to say, among the generality of females, the acquisition of instruction and education, for the purpose of their happiness and tranquillity in life; and truly you have been to us a subject of wonder, of satisfaction, and example worthy of our imitation.

“Being the followers of the amiable example of your excellencies in the guardianship of innocence and purity, we also feel that it is an obligatory duty to exert ourselves, to the degree permitted by the isolated state in which we live, to employ the means and the ways which are necessary for the happiness of those who will be parents, and who will have families and children in these countries; that is to say, to spend and to sacrifice a portion of the power and means which God has granted us, for the purpose of instructing and educating those of our girls who have blossoming on their cheeks the flowers of youth.

“Moreover, the philanthropy which you have manifested in favour of the instruction and education of the females of our countries, has filled our hearts with tender emotion; your approbation of the feeble degree of effort and zeal which have been employed by us towards the same object, has encouraged us; and the testimonials of affection which you have vouchsafed to present us, have pleased us.

“In conclusion, we request that you will be pleased to accept, as a proof of our thankfulness and gratitude, and in our obedience to the received usages of friendship, the poor offerings which are of things in estimation with us, and which are the fruits of the occupation of our friendly hands; and we pray God the Most High, that you receive eternal rewards for your benevolent labours to augment happiness among the females of the divers countries of the East, and that it may increase in you as it increases in them—and we take this opportunity to inform you that your delegate, the gentlewoman Holliday, employed in your service in

these parts, has pleased us with her rare knowledge; and her exemplary conduct has laid the foundations of affection.

(Signed)

The eldest daughter of H. H. Nazly Hanum.

The youngest daughter of H. H. Zeineb Hanum.

The lady of H. H. Ibrahim Pasha.

The lady of H. H. Ibrahim Pasha the younger.

The lady of H. H. Tossoun Pasha.

The lady of H. H. Abbas Pasha.

The lady of H. H. Ismael Pasha.

The lady of H. H. Ahmed Pasha.

13th day of Ramazan, 1254."

EXTRACT OF A LETTER FROM MRS. LIEDER.

"Cairo, Sept. 6, 1839.

"I have for several months past suffered from the excessive heat, yet thank God I have been able to continue in partial attendance on the royal harem. Two months back I consented to visit that of Habib Effendi, who was the Governor of Cairo before Abbas Pasha. This I was strongly tempted to do, not only from its being the first harem next to that of the royal family, but because it would give me greater influence with the high Turkish party, his wife being a near relative of the late Sultan. My principal object, however, was the character and age of his two daughters. I found them anxious to acquire the English language. One had learned a little French, and the other had begun drawing and writing, both being self-taught. They told me they greatly felt the want of knowledge, but they knew if they once understood

English or French they would be no longer ignorant. I felt surprised to hear such sentiments from the proudest of the Turks, but soon learned that their only brother had been educated in Europe, and that when he died, a few months back, he urged upon them to seek after better knowledge than sewing handkerchiefs. They possess a good selection of French and Italian books, with some mathematical instruments, all of which they are desirous to learn the use of, because they say it was in such things their beloved brother delighted. They are about sixteen or seventeen years of age. Their mother is one of the most dignified women I have seen.

“My orphan children are much as usual, and look very respectable in their new frocks, made out of the jackets and skirts you had the goodness to send me. I have received two most interesting girls, one an Abyssinian and the other a Negress. The latter was purchased by the captain of a boat, whilst conducting to Nubia a noble and pious Englishman, who on hearing of the matter, seized upon the poor girl and brought her to Cairo, where he placed her with us, and pays for her support. She is to be baptized, and in a few years will be taken into his family. The Abyssinian is a freed slave of Clot Bey's, also paid for.”

Her Majesty having received the gift of needlework mentioned above, was graciously pleased to present a beautiful likeness of herself to the ladies of the royal harem through the Society.

" Cairo, Feb. 18, 1840.

" You will be glad to hear of the arrival of Her Britannic Majesty's gift, and that the Pasha ordered it to be received in the most honourable manner, commanding that every possible respect should be shown to the Queen's likeness. It is now suspended in the grand saloon of the palace, by the side of that of Mahommed Ali himself. On the day that it was presented, the royal carriages were sent to convey to the harem the following English ladies, at that time in Cairo:—Mrs. Dr. Duff, Mrs. W. Kennaway, Mrs. Briggs of Alexandria, Mrs. Green of Constantinople, with Mrs. Krusé, and myself. The picture was borne by our servants, shoulder-high, and guarded by Janissaries, each bearing his silver stick of office; and farther to show our respect and loyalty, the box was covered with our national flags. Thus escorted, it was attended by Mr. Lieder and Mr. Briggs on horseback. The carriages preceded the picture just in time for me to present it in form to the chief Aga of the eunuchs, who, with his officers, was stationed for that purpose at the state entrance of the harem. Its reception I will not enter upon, as the pens of Mrs. D. and Mrs. K. will detail every particular; suffice it to say, that it is highly valued by all the royal females in the harem. 'What hath time wrought!' A few years ago, the likeness of the human figure would have been deemed sacrilege in Egypt, although it had been, as in this case, that of a young and beautiful queen.

" Enclosed you will find some interesting papers on

Egypt's future hopes. They will bear their own testimony to your efforts and example. It is pleasing to find the very name of your Society adopted by your imitating sisters of the East. The Egyptian Society for Promoting Female Education in the East consists of all the principal Turkish and Arab ladies in Cairo, its patrons being the royal sisters themselves. It is perhaps at this time the greatest wonder in this land of wonders. A few years back, who among you, even the most sanguine, would have anticipated such a result? and although it is not exactly the thing we would have chosen, yet I feel thankful for this. But it is 'not unto us, but unto the name of the Lord,' that we must give the glory.

"I cannot sufficiently thank the Committee, or express how useful the valuable scientific instruments they sent out have proved to me. They have attracted the highest interest and admiration. Mr. Lieder has shown them to all the Beys connected with public instruction. They clearly saw the value of them as a means of disseminating knowledge, especially the astronomical and botanical plates. We are to have an exhibition of the phantasmagoria, at which they are anxious to attend. Edheem Bey was here seeing the schools, and with him those gentlemen he had brought from France and England. He is desirous that I should help him in forming an infant school, which is to commence with 150 children. You had providentially sent me out several infant school plans, all of which I have lent him, with many other elementary works, for translation. It is pleasing that, in the midst of political agitation, the

old Pasha still seeks the civilisation of the country; and with civilisation he is assuredly preparing, however unintentionally, a way for the Gospel."

Note from Hekekyan Bey.

"I send you the original letter of the Secretary of the Society in Egypt for the establishment of female education, together with its version in English. A strict translation would be incomprehensible, and therefore I have confined myself to render the sense of the composition. I congratulate Mrs. Lieder on the success of her labours in the harem, and it must be highly gratifying to the ladies in England, that the quiet and persevering and unpretending efforts of Mrs. Lieder have had so good an effect. Now that the seeds are sown, we must wait with patience the vivifying effects of time, and 'laissez faire' to see them germinate, grow up, and bear fruit."

Translation of the Letter from the Secretary of the Egyptian Society for Female Education to Mrs. Lieder.

"A letter, purporting the favourable reception of the trifling presents of work done by Egyptian ladies, and which were sent through your medium to the ladies of the Society for the Encouragement of Female Education in the East, as also the gracious permission of Her Majesty the Queen, that a copy of her portrait should be sent, having given the Society deep-felt satisfaction, as well as encouragement for their future labours, I am commanded to request, in a special manner, that you will kindly submit to the ladies of your Society, the sense of gratitude which animates

Her Highness in particular, as well as the high degree of edification which Her Highness derives from the example of the charitable endeavours of the ladies of your Society to better the general condition of humanity, by the diffusion of moral and scientific instruction.

"I am also commanded to make it known to you, for the information of your Society, that the male children of our Lord, together with those of the noble families of Egypt, Arabia, Syria, and Darfour, are now receiving education in a college expressly founded for them, under European governors and teachers; and that the young pupils to whom you taught needlework last year are at present occupied in learning the Turkish, Persian, and Arabic languages, and that, availing themselves of the assistance of the translated works which you introduced, they are studying geography, and the rudiments of arithmetic, and of the practice of drawing; and that, in fine, fully persuaded that the diffusion of the blessings and advantages of morals and education amongst mankind is one of the sources of the purest temporal gratification and future bliss, flowing from the precepts of religion, we are resolved to persevere towards the development of a course so replete with honourable contentment.

(Signed) HEIBET ULLAH, Secretary."

EXTRACT OF A LETTER FROM MRS. LIEDER.

"Cairo, Jan. 14, 1841.

"Since I wrote last I have suffered much from ill health and blindness, having been quite destitute of

sight for several months, and not in the least able to help myself or attend to any of my duties. The Lord, nevertheless, has been most merciful to me in these visitations of his providence; for our orphan girls, through my previous instructions in domestic matters, were able to accomplish all that was required, such as dressing the child, and keeping the house in order. In fact, they were an important help in the hour of need. In Egypt, as in India, the men do the most laborious part of the work, consequently we do not require other female servants.

“Had it not been for these afflictions I should have continued to attend the harem; but I was, I believe, providentially withheld. Had I persevered, under the existing state of politics, there is no doubt that I should have received a very hasty, if not a final dismissal, and this was an event to be carefully avoided. However, I continued to teach till I saw that the English name was losing respect, and till I had too visible evidence that even my life might in some way be in danger. At this time it pleased the Lord to afflict me with blindness, but as it was His hand upon me I felt no fear for our future work, knowing that the danger was in acting rashly, and that sickness and the want of sight were sufficient and imperative impediments. Thank God I have to say that since then I have been repeatedly enquired for, and now the doors which are closed against other Europeans are always open to me. I have been to see Her Highness several times, and have always been most graciously received; but till things are more settled, I think it unwise to enter upon my former labours.”

It must not be supposed that the instruction which Miss Holliday (now Mrs. Lieder) was required to give at the harem was of a highly intellectual character, much less that it admitted even the simplest elements of christian knowledge. 'Far from it—it embraced only accomplishments; yet the admission granted to an English lady, whose object in going to Egypt was known to be a missionary one, was a remarkable step in advance of old-established customs and prejudices.

Recent intelligence from Mrs. Lieder is conveyed in the following extract:—

“ Cairo, May 4, 1846.

“ You will be glad to hear of some of our labours in this field of promise. Our schools are filled beyond any former period, our daily number being 130 girls, and the same number of boys, whilst our books present much more than double that sum. I only therefore give you our constant attendance, which is the best criterion of our work. Most of the little ones at present with us are the children of our former pupils. This is a pleasing fact.

“ You will have heard, doubtless, that I had been made one of the presidents of the Jewish school of Sir Moses Montefiore: we had 70 girls at one time, all fine children, and from the best families (Jewish) in Cairo. The school flourished beyond our most sanguine hopes, and would have continued, had the Jews been faithful to themselves; but the love of mammon prevailed, and the sums allowed by Sir Moses and his friends became the matter of fraud and temptation between the Jewish directors and the rabbi;

so that, for want of honesty, not for want of money, these desirable means of education have fallen fearfully away. Nevertheless, a few children still remain with their teacher, who is a French lady, and a Roman Catholic. I visit it whenever I can, and supply it with what I have to spare; also I have been able to put our Italian, French, and Hebrew Bibles and tracts into their hands, with the full consent of the rabbi.

"With regard to the Pasha's schools at the Cittee Janib, they are large and flourishing, but strictly Mahomedan, their instruction resting upon the Koran. They are now under the care of some Turkish ladies, who have been taught to read, but their instruction is not for the mind, but for the fingers.

"What a change has been wrought within the last ten years! When I first came to Egypt there was not a woman that could read, and now I have the pleasing gratification of knowing that some hundreds possess this power, and that they have the best of books to read. Thus I have been permitted to see, year after year, the gradual growth of some sort of civilisation, whilst the thrice-barred harems of Egypt now gladly open their tremendous portals for the free access of European improvement. What a change has come over the royal harem since I first knew it! almost every usage and thing is purely European; every taste has altered; and the once-despised Frank is now hailed with welcome.

"Since I have looked into my original sketches of the Casa Debara, I can scarcely believe that the fairy palace now existing on its site can be indeed the same place. The house, the furniture, the state, the cha-

racter of everything is so altered, so disguised, that I often question myself, if in reality it has not undergone some magic change, and that the period of Haroun el Raschid has not returned to be re-acted in the domestic palace of Mahomed Ali. For instance, my old teaching-room has been formed into a rotunda for the reception of the celebrated silver fountains ; the grand saloon lengthened, and filled, with the adjoining anterooms, with the magnificent French ornaments presented by Louis Philippe, besides other costly ornaments from the Sultan. Where the divans were fixed in single and double line, now flourish flower stands, sofas with spring seats, chairs of all sorts, shapes, and sizes, besides a throne ; whilst expensive chandeliers lend their sparkling lustre to this noble hall. This is not the case with the royal harems alone ; for all who can, are following in the same career. All is changed or changing, so that the customs of this most ancient land (emphatically called the unchanging East) will shortly die away, or else be found only in some more distant country. The sooner the harem system dies the better ; it has been the greatest curse that Mahomedanism ever brought upon the land, and the most enlightened among the Orientals agree that it presents the greatest impediments to female education. Yet the blow has been struck, and the root will continue to wither and fade : for what they would not yield to reason and to mind, they have yielded to French flowers and European finery. The desire for trifles is preparing and has prepared the way for the nobler gifts it is in our power to bestow. You know that I have had the delight to



place before the excellent Lady Pirie the mission schools ; to her I leave the detail. How different was the request which her Ladyship made to me on her reaching Cairo to that which I am accustomed to receive ! It was not to present her to the royal harem or the harem of the royal sisters, but that I would seek out for her inspection the wretchedness and nakedness of the land, by taking her to the prisons, the madhouses, and the slave-marts, that she might judge between the misery which civilisation, and that which semibarbarism, unfolds. It was a lesson even to the experienced eyes of Lady Pirie, but she made many hearts glad by her bounty ; and many, in the madhouse especially, will remember the only English lady, except myself, they have ever seen beneath its roof."

We must not pass unnoticed the efforts of the Society in the Bombay Presidency. Our first accounts of the state of education there shall be from the pen of Mrs. Farrer, of Nasik.

" Nasik, Aug. 10, 1837.

"I had the pleasure of receiving the £10 so kindly voted to my school by the Ladies' Society, about a month ago, and have been wishing ever since to make my acknowledgments to you ; but want of leisure has hitherto prevented me. I have not been able to enter upon very enlarged plans for the furtherance of those objects which the Ladies' Society has in view ; but, being quite alone, even the few undertakings which I have attempted cannot be carried on with efficiency corresponding to my wishes. As you wish for information respecting our prospects at this station, I will

endeavour to give you some idea of our situation, and what is doing here.

“As yet there exists not here, among any classes whatever, the slightest desire for female education. Neither the higher nor the lower classes desire any kind of mental culture, accomplishments, or useful knowledge for their daughters. Female education is a thing entered upon in direct opposition to the current of opinion among the natives. It is a thing everywhere spoken against, and exposes those who are the subjects of it to some degree of opprobrium and persecution. Though the girls’ school at Nasik is frequented only by the lower order of Shoodrus, a people regarded by the Brahmins with much the same feeling as those were regarded among the Jews of whom they said, ‘This people which knoweth not the law are cursed,’ yet the proud Nasik Brahmins have not thought it beneath their dignity, on many occasions, to track these poor little Shoodru girls to their homes, and to threaten their parents with expulsion from *caste* should they continue to send their children to school. To postpone our endeavours till the stream of opinion should turn in favour of female education, would be, I believe, to act the part of the peasant in the fable, who sat on the banks of a river, waiting for a passage till the waters should have spent themselves. We must be prepared to work against the stream; we must force female education upon the acceptance of the Hindoos. Persons devoting themselves to this service must not expect to find numerous pupils ready for them, and stretching out their hands for instruction; but they must be prepared to exert all

their ingenuity, all their powers of persuasion, to induce any to receive instruction.

“The only benefits which the Hindoos are at present capable of appreciating are those of a temporal kind, and the inducement offered to them must be of a present and palpable, not of a prospective and abstract nature. This, I believe, has been the experience of all those who have attempted schools in this part of India. In the Nasik school, which has been carried on for nearly five years, the small sum of one pice per diem is allowed the girls for maintenance. When, having been several years at school, they are capable of affording assistance as monitors, they receive from half a rupee to three rupees extra per mensem. They are taught to sew; but, Nasik being 60 miles distance from any European station, in a country where carriage is expensive, I have not been able to make any arrangement for their doing anything yet for their own maintenance. Could this be done (and had I a fellow-labourer something of the kind could be attempted) it would probably afford the means of keeping them longer at school, and thus of conferring a more permanent benefit upon them. They have clothes given them about once a year, according to their progress, and they make themselves such part of their dress as requires the use of the needle. They learn to read, write, and cipher, and it is my constant aim to instruct them in the doctrines of Scripture, and impress its truths upon their hearts. I see that the discipline of the school has some influence in making them after a time more civilised in their behaviour. I see them growing in intelligence, taking pleasure in

the pursuits of the school ; and I cannot doubt that the christian education they receive raises them above the mass of neglected and uneducated heathens.

“ For the reasons so ably stated by the Rev. A. Duff in one of the publications with which you furnished me, it must be long ere we realize the benefit arising from a day-school ; still, as a means of bringing many children to the knowledge of that name by which alone they can be saved, as training them up to be more intelligent and useful members of society, preparing them to profit in a greater degree by the labours of the preacher, I am persuaded that it is a means of usefulness not to be neglected. A native boarding-school would probably be a more efficient institution ; but from the very strong prejudices of *caste* in this place, which is so sacred in the opinion of the Hindoos, and where there has been hitherto so little acquaintance with Europeans, we have not found it practicable to establish one. For several years past I have been on the look-out for little orphans ; but a female child is so easily maintained by the natives, and becomes useful at so early an age for household drudgery, that I have rarely met with any. Mr. F. thinks of taking more active measures to collect destitute children from the adjacent province ; but not till I obtain a helper from England, my hands being already full.

“ We are bringing up in the house such children as Providence sends to our care. We have at present seven boys and ten girls ; four of these are liberated Africans, two Portuguese, one Hindoo. The others are Indo-Britons, maintained by their own friends on

the understanding that they should receive the same superintendence and advantages as our charity children, and that we should endeavour to train them as far as possible for usefulness in our mission. The care of this large family, in addition to our girls' school, which fluctuates as to numbers, but sometimes contains between 70 and 80 girls, finds me ample employment; and it is with the greatest difficulty, and at much expense, that I can get any female to assist me in the most subordinate capacity, not in the instruction of the children, but merely in teaching them to sew, the care of their clothes, taking them out to walk, &c.

"I will now mention a few of the undertakings in which we might engage at this station. The orphan school, of which we already have the nucleus, might be enlarged. We might attempt to collect a boarding-school of native girls, or to establish as many more day or infant schools as could be provided with efficient superintendence. To support such institutions we ought to have the means of rendering the girls' labour available, at least in part, by teaching them some useful art. In general that which has been found suitable for this purpose on the eastern side of India, would be suitable here. We would always keep in view the training up of teachers and school-mistresses, which, indeed, I endeavour not to lose sight of even now. I think, also, that much good might be done by a school for Indo-British children. They are united to Europeans by all those very prejudices by which the Hindoos are separated from us, and, for many reasons, they appear to be the class

from which it would be most possible to train teachers for the people. There are no Indo-Britons at Nasik; but they are numerous in the neighbouring country, belonging to the Nizam. There are institutions provided for them; it is probable that the parents of many would be willing to pay an adequate sum for their maintenance, and the charity of Christians would not be ill bestowed in providing for the education of the poorer classes of them."

" July 8, 1839.

"We receive into the boarding-school both boys and girls, who are clothed, fed, boarded, and instructed. The first who came into it, were two children of a wandering beggar-woman, who died at Nasik, leaving a boy and a girl in complete destitution; the boy, who was twelve years old, would not stay with us, as the living in our house and eating our food involve loss of caste. The girl, who was ten years old, gave up her life of wandering, begging, and idleness, rather reluctantly, but she was soon reconciled, and perfectly happy in her new situation. It was with great trouble she was cured of the numberless tricks she had acquired as a beggar, and of the disease with which she was covered; but she staid with us five months, and had become a well-behaved and hopeful child, when her father came to fetch her away. He expected that we should have paid him a good round sum rather than part with the child, but as we should always be liable to such demands, as well as to have the child taken away from us whenever it might please her heathen parent, we declined giving him money. He had brought a

present of fruit, wherewith to entice her, and she went; but a return to her former life of hardship soon put an end to the poor child's existence. The next little girl, now named Rebecca, was placed in the school under the following circumstances:—Her mother, who was to have appeared as a witness in a prosecution, suddenly disappeared; it was supposed she was decoyed away by the parties against whom she would have given evidence, and probably murdered. No one appeared to claim the little girl, and a British officer, who heard of the affair, having obtained the permission of a magistrate, placed her under our care. Next came six liberated African slaves. They had been seized by our Government, among upwards of a hundred children of the same description, on board a native vessel. The greater number of their companions were apprenticed out by the Indian Government; but a party of them declared, that, being Mussulmans, they would not change their religion, and would not go to live with Christians. It was thought a blessed thing to let them know what Christianity really is, and some benevolent gentlemen proposed to distribute them among the various missions, Government allowing something for their maintenance, and the remainder to be supplied by charitable contributions. Six children were accordingly sent up to Nasik; they were uncouth and forbidding in their appearance, looking as one may expect little slaves to look. They were so suspicious, that, when food was placed before them, they would not touch it till I had first tasted it in their presence, and they did not know any language by means of which we could communicate

with them. They all suffered severe illness, and two of them died shortly after their arrival at Nasik. The remaining four, who have been instructed both in English and in Marathi, have, with their own perfect consent, been baptized; they chose names for themselves from the Scriptures. The eldest girl, about fourteen or fifteen, is a steady, industrious girl, conducting herself with great propriety, and evidently glad to show her gratitude by making herself useful. The youngest boy is also a promising lad. He wrote once to one of his companions in Bombay, that he once thought it very hard to be stolen away from his own country, but now he saw God meant it all for his good. Another little girl, about ten years old, now called Mary Anne, was decoyed away from her home, and sold to various parties as a slave, in a distant province. At length, some one advised her to claim British protection, as she was born in the Company's territory. She did so, and the name of a British subject henceforth protected her from slavery. She was sent into the neighbourhood of Nasik to be restored to her friends. Her father consented to give her a home and bread, but would not receive her as a member of his family, as she had lost caste. Knowing the degradation and vexation to which the loss of caste would subject her, the British magistrate placed the child in the mission school, with the understanding that, should she hereafter be claimed by her husband, she should be given up to him. The husband had not been heard of for a year or two before we left India. Other children there are who were rescued in a time of famine: one is the child of a man who

has been transported for fourteen years. One was placed with us by its own parents, who, having been witnesses of the comforts of our little band, were induced by the gentleman in whose service they were employed, to give up their eldest son to be educated as a Christian. Some tragic tale or other attaches to the history of most of our little refugees, but the above specimens will suffice to give you a correct idea of them, as well as of the opportunities which continually occur of augmenting their numbers, and of the charity and necessity of the work. When I left, our numbers amounted to upwards of twenty, several of whom were, in part or wholly, maintained by the individuals who had placed them in the asylum. In some cases, we have been obliged to trench on the funds of the Parent Society for their support; but this we do reluctantly, and are obliged to do it cautiously. Would any individuals in England unite in contributing to support a destitute child, such a child might receive a name chosen by them, tidings of it could at intervals be communicated to them, and to their contributions joining their special prayers for the child, it would become to them a definite object of interest, like a tree of their own planting. The expense per annum of each child is calculated to be about £6.

“The missionaries endeavour to bestow both on boys and girls a plain and solid education. Their first object is to make Christians of them; their next to fit them for gaining their own livelihood in an honest and respectable way. A very great want of subordinate agents in missions, and of trustworthy

servants of every description, is felt in Western India, and it is to be hoped that some such will be furnished by the present institution. The boys are instructed in the various branches usually taught in an English seminary, and the girls receive an education similar to that given in our national and Sunday schools, with the addition of one or more of the native languages."

In compliance with the request of Mrs. Farrer, Miss Smith was sent to Bombay in the close of 1838, with the idea of her being stationed at Nasik. After some delay she proceeded thither, and took charge of the girls of the native boarding-school. It was but for a very short period; for she was seized with the small-pox, and died six weeks after entering upon her duties. Her end was peace, and the last words that passed her lips were those of praise.

The subject of Female Education came under the special attention of the Bishop of the diocese, and received his cordial co-operation.

EXTRACT OF A LETTER FROM THE LORD BISHOP OF
BOMBAY.

"Bombay, October 5, 1839.

"In consequence of information communicated to me of the readiness and desire of the Society for promoting Female Education in the East, to render assistance in selecting and sending out to India ladies to undertake the management of female schools, I am induced to forward to the Committee the accompanying prospectus and letter from Captain S., and earnestly to solicit the aid of the Society in providing a suitable mistress for a school recently opened at Poonah.

"We have in this Presidency, excellent charity

schools for the descendants of soldiers and other Europeans in the same rank of life; we are also commencing the education of native females; but for the class of persons chiefly contemplated in the accompanying papers, there is no very good school, nor any which is of a permanent character. These young females are the daughters of Europeans and Indo-Britons who are clerks in public offices, warrant officers, or even in higher ranks of life, but who cannot afford to send them to England for education. The instruction hitherto given to females of this class has been very superficial, and has tended rather to direct their attention to personal appearance and to a few accomplishments, than to anything really useful. They have been taught needle-work, but in few cases are able to apply it to any useful purpose, and generally in their families employ native tailors and dress-makers. Although they have received some instruction in the principles of Christianity, yet there has been little of religious discipline, and the importance of vital Christianity has been little insisted upon. The Committee at Poonah were surprised to learn from several of the elder girls, that they had very seldom attended any place of public worship on the Lord's day, that in very few instances had they witnessed anything of family worship, and that, although they could read, they seldom looked into a book, as indeed from the want of explanation they understood very little of what they could read. This may be attributed partly to the unsettled lives of their fathers, who frequently move about in districts where there is no opportunity for attending public worship;

partly to the circumstances of their mothers, many of whom are most ignorant, and their dress and customs a mixture of European and native.

"It is mentioned in Captain S.'s letter, that respectable Europeans and Indo-Britons are likely to be dispersed in some of the districts, filling civil offices which have been hitherto held by natives. They will thus be surrounded by natives only, and it is important that their families should be conducted upon christian principles. The females educated in the Poonah school are likely to become the wives of such persons, and their example and influence among native females are calculated to do much good or much harm; for in fact, whether in the districts (that is, residing in small towns or villages quite in the country) or at the larger stations, they are the females, and theirs the families, who enjoy the most free intercourse with respectable natives. I consider the effect of their conduct upon native females to be a subject of some anxiety. Such families afford the native female the only opportunity she can have of seeing the influence of christian principles. May I request the attention of the ladies to this circumstance, lest the Committee should say, our object is not to provide instruction for Christians, but for heathens. It is my opinion that no females in India, so far as their number goes, are known by native females so intimately as those in whose behalf I now address the Committee. I need scarcely add that it is of the first importance they should be educated in sound christian principles.

"I may say, without hesitation, that there is no likelihood of finding a suitable person in India to conduct

the Poonah school. I ventured therefore, to recommend an application to your Committee, as the only source from which a person is likely to be obtained, who would give a really sound education on christian principles."

To meet this application Miss Puddicombe was sent out, and subsequently, in 1841, Mdle. Jallot, a French Protestant lady, who was placed under the direction of the missionaries from the General Assembly of the Church of Scotland, and supported by the Scottish Ladies' Association for Education in India, with which the Society in London maintains a sisterly correspondence. As in the case of Miss Smith, recently mentioned, her labour was speedily terminated.

EXTRACTS OF A LETTER FROM THE REV. ROBERT NESBIT.

"Bombay, May 23, 1842.

"Had I written to you a month ago, I should have told you of dear Miss Jallot's health, and energy, and usefulness. I might also have remarked on a peculiar sensibility and vigour in all her spiritual feelings and exercises, purposes and performances. We thought that these were given and appointed to advance the work of God among the native females of Bombay. But they had another and higher reference. They pointed to heaven, and told of the soul's near approach to its borders. They seemed to show that heaven was opening and pouring forth its riches and glories, to welcome the soul on its approach, sweetly and powerfully draw it onwards, and invite it to, and fit it for, its entrance. And the entrance of our beloved sister was an abundant one. Not that she enjoyed or

expressed much religious experience on her deathbed, for her disease was a form of cholera, and in its rapid progress swept everything before it. It hurried away the powers both of body and mind, and left only a few quiet and lucid moments to discover the deep and abiding peace and happiness that dwelt within. But all that was discovered was of the most pleasing and satisfactory kind. 'I am not afraid to die,' said she, 'but I wish to have you by me at the last.' And her desire was met and gratified. Every time she opened her eyes in intelligent recognition, she saw those she loved by her bed-side, listened with apparent delight to the texts they repeated, smiled on them with heavenly sweetness, and affectionately, though with frozen lips, returned their kisses. In a letter she wrote to one of her first and best friends, on her arrival in India, she says that combined illness and destitution had sometimes left her no alternative but that of returning to her relatives, or dying in an hospital.* 'I can die in an hospital,' she used to say, 'but I cannot return to those who, surrounding my bed, would distract my last moments.' Here she had those who quieted, and comforted, and cheered them; and it was probably this manifestation of the Divine tenderness and care shown to her in these 'last moments,' which she could not bear to have disturbed, that filled her heart with so much sweetness, and lighted up her countenance with so exquisite a smile. The sight of the crucifix would have troubled her spirit, and there was none there; but the true cross shone brightly before her, and shed its healing virtues

* Miss J. was a convert from Romanism.

on her soul. There was no sacramental oil painfully to intrude upon her the commandments and doctrines of men, but there was the 'unction of the Holy One,' 'the anointing which abideth and which teacheth of all things, and is truth, and is no lie.' There were no consecrated tapers to illumine the shadowy region of death, but there was 'the light and the truth which God had sent out,' and which were leading and bringing her unto his holy hill, and to his tabernacles. We sang no requiem at her death, for, interested in the sure and well-ordered covenant, she assuredly slept in Jesus. We prayed for no deliverance from any probable evil that might reach or affect her soul, for she was 'carried by the angels,' far away from evil, 'into Abraham's bosom.' We beheld her not only free from evil, but enriched with good. We saw her among those 'that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' We saw her 'standing on the sea of glass, having the harp of God,' and we heard her sing the song of exultation and triumph, the song of those who were 'redeemed from the earth.'

"You are highly favoured in having honoured, in having helped forward the cause of such a saint, and having enabled her to fulfil her legitimate spiritual desires, and carry out her designs. She was intellectually and morally well fitted for the work on which her heart was set, and around which circled her brightest hopes for life. She was fitted by talent, but still more by temperament and habit. She possessed great decision of character, and was distinguished

for constancy of purpose and perseverance in action. She was diligent as well as energetic, and tender as well as firm. Add to this the eminence of her general christian character, and what was wanting to entitle her offers of service to your approbation and acceptance? What health she might enjoy in India you could not possibly foresee, and the disease which proved fatal was of that extraordinary character that confounds all calculations and conclusions; the strongest fall a prey to it as readily as the weakest. In these circumstances you have only to rejoice that you followed the leadings of Divine providence, and fulfilled what appeared to be the will of the great Head of the church. And this you have not done, you could not do, in vain. You promoted the spiritual life and vigour of her whom you sent; you blessed us by sending her amongst us. You have blessed the heathen by setting before them a bright example of the power and excellence of the Gospel, and by calling forth in their behalf prayers and groanings, to which only the sight of their wickedness or wretchedness could give birth; and you have blessed both the heathen and yourselves by setting prominently before your view a devotedness which cannot but excite holy ambition, and urge you to go and do likewise. The very words, which in her incipient but promising labours were uttered and re-uttered with stammering tongue, may become the seed of a spiritual and eternal life: and her prayers and tears and sighs on account of the heathen are all registered in heaven, and will yet come forth in full and open manifestation on earth. Be not discouraged, then. Men may say,

‘Why this waste?’ But if you have ‘done what you could,’ your Master is pleased, and he will interpose for your vindication and honour. Have you faith and love to spend all upon him; and if once and again you receive little or no return, have you still faith and love ‘to spend and be spent for him?’ ‘Can you trust me now?’ he inquires; do you reply, ‘Though thou slayest me, yet will I trust in thee?’ If so, he will deny you neither praise nor reward. ‘O woman, great is thy faith; be it unto thee even as thou wilt.’”

But the work of God was not hindered; other agents were ready to engage in it, and in the following year Miss Burton and Mrs. Willing proceeded to Bombay, the former to be at the disposal of the local association, the latter to be the mistress of the Military Orphan Asylum; an arduous and important post, which she still occupies with an efficiency to which the friends of the Institution bear ample and most gratifying testimony.

The following extracts from Mrs. Willing’s letters will best describe her work, and the success with which her labours have been attended.

“Bombay, Aug. 26, 1843.

“I cannot describe to you how much I have to be thankful for, in the altered deportment of my interesting flock. One end at which I aimed being now attained, my work is comparatively easy,—I mean that of convincing them I am their friend. Where I at first found them self-willed, sullen, and impenetrable, they are now tractable, frank, and easily subdued. I

endeavour to act to them as a mother, because I feel that they are motherless, and many worse than motherless. I cannot look round upon them, and feel how they are situated, and to what they are exposed, without the deepest feeling of love for, and sympathy towards them ; but, above all, they have each an immortal soul to be saved or lost, and when I reflect that these souls are intrusted for the present to my charge, and that I shall have to give an account of my stewardship, how can I sleep at my post ? I have now 154 girls ; twelve or fourteen of the elder girls have left since I came, but I often hear of them, generally speaking, most satisfactorily. Among those here, many, I have reason to believe, are ‘growing in grace,’ daily showing the fruits of the Spirit. The greatest proofs I have of a change of heart are these :—patience and submission in listening to exhortation, united to sincere repentance and endeavours at amendment ; the love of prayer and praise, for which many of them assemble in my room daily ; a love of order, quietness, neatness, and industry. They are diligent and persevering in the duties of the school-room also. Our Saviour says of sincere Christians, ‘By their fruits ye shall know them.’ While I have all these visible tokens to rejoice over, I must ‘rejoice with trembling,’ lest their goodness should prove as the ‘early dew, which soon passeth away.’ I have had the happiness of sending out one of them as a missionary ; another to superintend a school at Surat. I have one or two others ready and anxious to go, when an opening shall occur. I have lost six dear little creatures since I came, all under ten years. I trust

they are all around the throne of God on high. The last gave me great assurance that she was going to join the happy throng. For some days before her death, she constantly said, whenever I went to her, 'Oh, ma'am, I want to go to heaven!' When she complained of the excessive pain she suffered, I read to her of that land where there will be no more pain. She said, 'Oh, my dear ma'am, what sweet words!—I do want to go.—I love you, and I love my schoolfellows—but I want to go!' When she was in great pain, I said once, 'There was one who suffered much more pain for us, Mary,—who was it?' She replied, 'Jesus,—oh yes, he suffered plenty of pain.' I added, 'Why, my child, did he suffer it?' She answered, 'To save us from hell!' Her end was peace.

"This is indeed a missionary work, and my poor children may be the means of doing much good or much evil in this benighted land."

"Bombay, Dec. 28th, 1843.

"I continue to be very happy in the affections of my large, but interesting, family, and in the friendship and goodwill of all connected with the school. My present number is 168 boarders; several have been lately admitted, dear little orphans, who seem to look up to me as a parent, and for whom I think I feel a mother's affection. Many of my elder girls have left: those who are married, and live near, often come to see me; those at a distance correspond with me, and I occasionally receive a present from them of fruit, or something of the kind. This is very interesting, as it enables me to give them a little advice;

and is a testimony of their gratitude. The Bishop last week examined my first class, preparatory to the annual meeting. He kindly expressed to me afterwards his satisfaction at finding that they perfectly understood the subjects he had touched upon. Sir George and Lady Arthur take great interest in the school. Sir George has kindly given me 250 rupees (£25), to be expended in prizes."

"Feb. 28, 1845.

"My last letter told you of great debility, and the desire expressed by my friends, on the report of my medical attendant, that I should have a change. I was most unwilling to go; fearing that if a stranger took my duties, my dear girls, who had long learned to yield submission to those in authority over them, might, if not exactly understood, relapse into some of their former errors. At my request, however, the Committee agreed to my leaving the educational part of my duties entirely to the charge of the elder girls, who promised faithfully to discharge them to the best of their ability. Mr. Fletcher and the ladies were to look in as often as possible to see that all went on steadily. They did certainly fulfil what was intrusted to them, most conscientiously; their anxiety was that I should have nothing to harass or distress me on my return. During my absence, few days passed without two or three affectionate epistles from my dear girls; and I do think that the brief absence has been productive of a deeper interest on each side. They knew that illness compelled me, against my wish, to leave them; and some, remembering their former conduct, reproached themselves with having reduced me to that

state of debility: a few of the letters, therefore, contained expressions of contrition, and assurances of future good conduct if I were spared to return to them. Hitherto, I have found it so. I returned home, October 4, in excellent health. The greeting I received was most rapturous, and fully repaid me for all the anxieties of absence, while the report of Mr. Fletcher and the ladies was extremely gratifying.

“Our annual meeting took place on the 15th ult. The Bishop being absent, the Archdeacon examined the children, who gave great satisfaction to all present. The Governor was much pleased with their healthy, happy appearance, and kindly added that they had evidently made great progress in their education. Lady Arthur being ill, Mrs. Carr distributed the prizes, to the number of 40, among 158 girls.”

Occasional allusions have been made in several extracts of correspondence, to the difficulty of gaining access to the higher classes of females; this has been an object of special desire, and though but little progress has been made hitherto, it does not cease to occupy the anxious attention of all who seek the real welfare of India, and Miss Burton was encouraged to devote herself to it, as is stated in the following letter from Mrs. Piggott.

“*Bombay, Aug. 21, 1842.*

“Miss Burton also appears well calculated for her great work. It was settled in the Committee, which met soon after her arrival, that she should at once commence the study of the Guzerathee language, and endeavour to make her way among the Parsees. The education of their females has been a

theme lately discussed here in the newspapers ; and there is reason to suppose that they are not quite so insensible as formerly, or averse even to listen to the subject. One rich native has declared his intention to procure, if possible, an English governess for his children, and another has actually sent a daughter to the Neilgherry hills to school. Lady Arthur has kindly consented to become patroness to our association, and we hope that the Governor will be prevailed on to give Miss Burton her first introduction to the Parsees, being well aware that they lay great stress on high rank and persons in power, &c. We can do all but compromise our christian principles ; to this we could never consent. It was considered best that Miss Burton should not for a while become the inmate of a missionary family ; lest, in case of failure, we might, without cause perhaps, attribute it to the strong prejudice supposed to exist among the Parsees to missionaries in general.

Before we leave India, we must take a cursory glance at the progress of the work in the other Presidencies. Mrs. Wilson had removed from the Central School at Calcutta to her new orphan asylum at Agraparah ; Miss Barlow, Miss Worrin, and Miss Wilson had successively been sent to the assistance of Mrs. Weitbrecht. The last was transferred to Solo, Kishnagur, to take charge of a school of 66 girls, under the direction of Mrs. Alexander, of the Church Missionary Society, and subsequently removed to Calcutta. Miss Thomson, who first succeeded Miss Wakefield at the Central School, was then re-

moved to assist Mrs. Mather at Mirzapore. Her latest account of that station bears date

"October 16, 1841.

"It is now two years since I came to Mirzapore, and on taking a retrospective view, I can perceive considerable improvement in the children. Most of them have made a fair advance in learning, and in religious knowledge. The children are questioned on the portion of Scripture read and explained at morning and evening worship, and also on every portion they read in school; thus they have constantly brought to their view the great truths of the Gospel. They also learn geography, writing, and arithmetic. As it is desirable they should support themselves, as far as possible, some of them have learned to weave tape and bobbin, as well as to spin, and weave calico. The latter article will be used for their own clothing. Since my residence here, five girls have been baptized, and three admitted to the Lord's Supper; there is every reason to believe they are truly converted characters."

After stedfastly maintaining her connexion with the Society for seven years, with great credit to herself and satisfaction to the Committee, Miss Thomson is gone to pursue her labours of usefulness in South Africa, as the wife of the Rev. J. Gill, missionary of the London Missionary Society.

The missionaries of the General Baptist Missionary Society having requested some assistance, in 1841 Miss Derry was appointed to take charge of an orphan boarding-school at Berhampore, in Orissa.

Some details of her arduous labours, and of the success with which, by the blessing of God, they have been attended, are contained in the following extracts :—

“ Berhampore, Orissa, July 2, 1842.

“ We have for some time believed two of our dear girls were the subjects of serious impressions, from their altered outward deportment. This week both expressed a desire to be baptized, and united to the church of Christ. The one, named Harriet, is a girl who followed Mrs. Stubbins from a considerable distance, when on a missionary tour, soon after Mr. S. came to Berhampore. She is an interesting girl, about twelve years old. When conversing with Mrs. S. the other day, she said, that a sermon preached by Mr. S. in which the final condition of believers and unbelievers was contrasted, made a deep and lasting impression on her mind, and that for some time she was very unhappy ; but she was now able to believe in Jesus Christ, and felt that her sins were forgiven. When questioned about her evidences of faith in Christ, she replied, ‘ I love Jesus, his house, his way, his word, and his people.’ For twelve months past she has appeared thoughtful, and listened with great attention to religious instruction. Gardy, a native christian female, who is constantly with the girls, and observes their conduct out of school, speaks highly of her, and notices that she often retires for private prayer. The other girl, named Eliza, came to Mrs. S. about two years ago, and was reduced to a mere skeleton in consequence of ill-treatment. Her father, a Brahmin, died when she was quite young ; and her

mother, being too poor to support her, sent her to live with the mother of a young Brahmin to whom she was betrothed. Here she received some kindness at first, but soon her mother and sister-in-law altered their conduct towards her, not allowing her sufficient food. Sometimes they boiled for her breakfast or supper, a little kbouder (the husk of rice) much less nutritious than bran. She had little strength or disposition to work, and on this account received frequent severe beatings. At length she resolved she would bear it no longer, and accordingly set off late one evening. She took the road which led to Mr. S.'s house. Some persons whom she saw on the road told her, if she would go to the padre's, she would be protected. For some time her habits of pilfering were so inveterate, that my dear friends feared they must expel her from the school; but now, for more than a year, she has left off these evil habits, and been distinguished for her quickness and diligence in her studies, and a peculiar aptitude for acquiring scriptural knowledge. She gives the following simple account of the exercises of her mind:—"Last year I began to think about my soul, but then I only knew a little; since I have obtained more knowledge my anxiety has increased." Mrs. S. enquired whether any particular circumstance had deepened her concern. She said, hearing of the Saviour's sufferings on account of sin, had, she hoped, led her to see the evil of sin. She now felt she loved the Saviour, and desired to be baptized as he had commanded. Others of our dear children appear to be in a good state of mind.

"The following is the translation of a letter sent to Mrs. S., when staying at Ghopalpore, by Ralle, a girl twelve years old, and a member of the church.

"To you, my dear mother, this note in love I write. Through the Lord's mercy all here are well, and we pray that this church which Christ has purchased with his own precious blood, may be greatly increased, and that many when He appears may be added to it; indeed that all might turn from sin. If we all stedfastly believe in Jesus Christ, we shall after death enter into eternal bliss, there to wear an immortal crown; but if we believe not in Him, how great will be our sorrows! Alas! why should we go to hell; what would it profit us? As therefore we fear to approach a devouring fire, so may we fear to walk in the ways of sin. We are doing the work you gave us. My dear Sahib's health is, I hear, a little better. We all pray that he may become quite well. Pray give our love to him, to Missabobler, and to Maria; also a loving kiss to little Harriet. Gardy Ma (the superintendent) and the other Christians unite with us in loving salutations. This chit I, Ralle, have written."

"Orissa, March 16, 1843.

"Towards the latter end of December, several of the children fell sick of the small-pox; a little boy and a little girl belonging to the native converts died, and also one of the eldest and most healthy-looking girls in our asylum; her name was Kosturi, she was one of the many girls rescued from the Khonds, by Capt. M., in 1836. The Khonds are a tribe who inhabit the hills that surround Orissa; their practice is to destroy their female infants; considering it better to steal or purchase those grown up, than be at the

expense of bringing them up. Another horrid custom prevailing among them is, offering human sacrifices to the protecting goddess of their haldi* fields. Their victims are generally stolen or purchased from the plains when children, and fattened for the sacrifices. Sometimes they are kept for some years, and when the propitious time arrives, the poor creatures are conducted to the appointed spot, lashed to a post firmly fixed in the ground; and at a signal given, the people rush on them, and with sharp knives cut off their flesh, which they hasten to deposit in their respective fields before the day closes over them. A gentleman living in the neighbourhood, in the short space of three months, rescued one hundred and sixteen children, boys and girls, from this cruel death: placed under christian instruction, several of them have not only heard of Jesus, but accepted the Saviour's invitation. Amongst that number was the dear departed Kosturi, formerly one of the most unpromising of my pupils. At the commencement of her illness I was at Ganjam: on my return home I went into the girls' room, where Kosturi was lying upon her simple mat-bed. She knew my voice, and called me to her. I said, 'You appear to be very ill, and may die: do you feel, with David, the Lord is your light and salvation, therefore you need not fear even death?' She replied, 'I love the Lord, and know he will not leave me. I am a great sinner, but Christ died to save sinners.' She was then too weak to speak much: when I left she desired me to pray for her, and made the same request to others. This was on Monday, and on Wednesday, about midnight,

* A kind of grain.

she died. A short time before she expired, she said to those that were with her, 'Sing Hallelujah. I am now going home.' She evinced a strong desire for the salvation of her country people, and was always ready to talk with them on the best subjects."

"Berhampore, Orissa, Feb. 15, 1845.

"I have not heard what has been done this cold season for putting down their horrid practices. The Khonds, though they mainly inhabit the alpine regions which extend through the kingdom of Orissa, are to be found thinly scattered over the neighbouring estates of the subalpine regions, whose possessors are Hindoos. It having been ascertained that there were a number of Khond villages, about eight or nine miles from Berhampore, on the 23rd of December I and the school girls (twenty in number) accompanied Mr. Buckley and Mr. Wilkinson on a tour among them. We had our tents pitched very near to one of the villages, where we remained for five days. Morning and evening Mr. B. and Mr. W. with the native assistants, accompanied by Khond guides, went to more distant villages, and discovered that there were thirty in one direction. The girls and I visited the people near. The news of our arrival soon spread, and many Khond women, men, and children came from a distance to see us at the tent. All we saw understood Oreeah imperfectly; we soon became on very friendly terms with our near neighbours, and received visits and visited them daily. They never came to us empty handed, nor did we ever visit them without their appearing grateful for our visits. Our Khond girls told them they were their sisters, and that they once lived

in the Khond country. The women asked them how they came to be living with me ; in answer to which the girls informed them how they were rescued, and had been placed under christian instruction, and taught to read a book which the true God himself had given to mankind, and that this book taught that such sacrifices as they offered could not take away sin ; that God himself had provided an atonement for sin ; that the Lord Jesus Christ, his only-begotten Son, had died for sinners. I added that He had sent us to tell them that He was willing to save them, and that if they would love and obey Him, they would obtain salvation. After further conversation with them, to which they listened with pleasing attention, they said, ' If you will remain with us and talk to us daily, we shall soon be able to understand your words.'

" On our second visit we tried to explain to them more fully the fall of man, and the way of salvation through Christ. I questioned the parents about having their children taught ; they seemed willing to have them instructed.

" My last visit to them was the evening before I left. On former occasions I had usually sat on a log of wood in the street, and the women formed themselves in a circle around me, but this evening it was raining, so I went into the first house in the village ; two of the girls were with me. There were two women in the house ; they welcomed us, and asked us to sit down ; we sat on the door sill. Several women came in, and I told them of the object of my visit, and the possibility of my not seeing them again in this world. I talked to them about the solemn

realities of a judgment day, and a future state, and reminded them again of the willingness of Christ to save them. I tried to make them understand the nature of prayer. Negaria, one of my Khond girls, said to them in a very impressive manner, 'Remember every word mama has told you is true; believe them, and every day pray from your hearts the prayer we have taught you.'

"Mr. Buckley and Mr. Wilkinson spent another week among them; they found the villages more numerous than they expected, but small and thinly inhabited; many of them are almost inaccessible. The people brought presents of grain, fire-wood, fowls, and expressed a strong desire to be visited again. No priest or temple was seen among them. They spoke of the God they worshipped as the God of rain and fruitful seasons, but when small-pox or cholera prevail among them, they offer a bullock, or fowls, or a goat, to the being that sent them, to avert his vengeance. It is worthy of remark, that ignorant and degraded as these outcasts of the human family are, so far as their system of religion has been understood, they believe that without shedding of blood there is no remission of sin.

"Out of my twenty girls, five are, I trust, decidedly pious, and are members of the church: three more are candidates, and one an enquirer; thirteen of the girls read with ease and fluency. At our morning and evening worship they usually read the Scriptures with me, and manifest a pleasing concern to understand what they read. The first class write a fair hand, and have made considerable progress in arith-

metic. They have learned several of the Psalms, the Epistle of James, Christ's Sermon on the Mount, and the miracles, and the hymns we have in Oreah, and their daily conduct is such as causes us to give thanks to God on their behalf."

In a letter, dated Oct. 3rd, Mrs. B. adds:—

"We feel thankful that though the children in our schools have been very ill, they are now restored to health, with the exception of one little girl who still continues to have attacks of fever, but I trust her afflictions are working out for her a far more exceeding and eternal weight of glory. She gave her heart to Christ while in health about four months ago. She and two of her companions made a public profession of their attachment to the Saviour, by being baptized in his name. In her afflictions she experiences those consolations which only religion can give. The word of God is her delight; she said to me, 'When I cannot sleep of a night, the words of the Holy Book are very precious unto me, and often fill my heart with joy.'"

"Suba (the name of this little girl) has a heathen mother, a widow, for whose spiritual welfare she feels much. The mother has lately been to see her, and was suffering from sore eyes, and complained bitterly of her troubles. Suba tried affectionately to show her mother that the afflictions she suffered were the fruit of sin, and that one of the greatest sins she could commit was calling a piece of wood, &c., her god. This the true and living God had forbidden, and he was angry with all idolaters, and said in his Holy Book, 'their sorrows shall be multiplied who hasten

after other gods;' that they would be unhappy in this world, and after death for ever miserable. She besought her mother to forsake her idols and her sins, and believe in the Lord Jesus Christ. After the interview she said to me with tears of joy, that her mother had never listened so attentively before, adding, 'I greatly desire the Lord to change her new heart.'

In Madras, in 1840, Miss Macklin was deputed to conduct schools in connexion with Mrs. Crisp, of the London Missionary Society, at Bangalore, and is still pursuing her useful labours. The following extracts describe the commencement of the Orphan School, and the encouragement she has experienced to the present time.

"Bangalore, Sept. 20, 1842.

"Mrs. Crisp commenced her orphan school in April, and has six promising girls in it: they are not quite orphans, but are given up by their friends for a certain number of years. From the time of their admission they have not been home on any occasion; though requests have twice been made by their friends, once to perform heathen ceremonies at a funeral, the other time to attend the marriage of some relative. They were told it could not be allowed, but that they might come here and see the children as often as they pleased. This they frequently do, and express great pleasure at seeing them look so well and happy. Were we to listen to such requests, they would be made so often that we could expect to do little good. The ages of the children are from five to eleven. They are making satisfactory progress in reading, writing, and working; but to mark their increasing

knowledge of the Scriptures, and the readiness with which they receive their truths, is truly pleasing. The father and sister of one of the girls called to see her a short time ago; she entreated them no longer to worship idols, but to worship the true God. When she entered the school in April, she was perfectly ignorant; on Mrs. Crisp's asking her what she knew about God, she said, 'Nothing.' Her mind appears to be opening fast. I can assure you this school becomes increasingly interesting to me, as by degrees I am able to speak to them in their own language, though I confess it is no easy matter; but they quickly catch my meaning, and help me out of the difficulty. Mrs. Crisp begs me to say we agree in considering this to be the most efficient way of doing good to the females of this country; and as many expenses have been incurred in the commencement, any assistance you may render us will be highly acceptable. A native christian woman, who was herself brought up in an orphan school, and for some years had the charge of one at Belgaum, has the care of them by day and night, and proves a valuable assistant. She has a good knowledge of the Scriptures, and takes great pains to instil into the minds of the children the great truths of Christianity. There are ten day-scholars also, most of whom are regular in their attendance.

"The infant school has suffered much from measles, small-pox, and hooping-cough for some months past; as well as from the interference of the Roman Catholic priest, who exerts great influence over many of the parents."

"Sept. 5, 1848.

"The dear girls, with whose names you are familiar, are going on very satisfactorily; and since I last wrote, the conduct of Chinuamale, who caused me anxiety, has been good. Two interesting, enquiring little girls, named Kittay and Alecmale, came to me the other day with questions on a subject they had evidently been thinking over together. The first was, 'Ammah, at the last day, shall we see God?' 'We shall see Jesus.' 'But shall we not see God? Where will He be?' 'God is a Spirit,' I replied, 'and no man hath seen God at any time.' 'But did not Moses see God face to face?' 'God spake to Moses as a friend, and showed him some manifestation of His glory.' 'Then how did he receive the ten commandments on the tables of stone?' Another question they had to ask was, 'What will become of Satan at the last day?' 'He will be bound in chains and cast into hell.' 'Ah,' they said, 'and all the wicked with him.' 'When Satan saw Jesus on the cross he was glad, and when he rose again he was sorry; and when he is cast into hell at the last day, he will be conquered, and give no more trouble.'

"Our number at present is 28. Mr. Crisp has presented Tamil Bibles to the twelve most advanced of them, a grant having been made from the Madras Bible Society for the purpose; they are delighted, and consider them a great treasure. In the school they sit on forms of different heights, instead of the floor, which is a great improvement. They are very much interested in the lessons on objects, and I find it a most excellent way of drawing out their minds. The

children in the infant school are also most pleased with that kind of instruction; the numbers in this school have very much increased lately, the average attendance is 60, and in other respects they are going on well."

In the same year, 1840, Miss Woodman was also sent out to the Madras Presidency.

In the year 1843, the Rev. A. F. Lacroix having visited Switzerland, and having, by the blessing of God on his earnest appeals, awakened new interest in the cause of missions, encouraged the Ladies' Society at Geneva to undertake the support of another agent, and represented the want of a superintendent in the schools commenced by the late Mrs. Mundy at Chinsurah. Mademoiselle Margot, a Swiss lady, had about this time offered her services to the London Committee; and the arrangement being appropriate, and naturally agreeable after visiting her own country, she was appointed to this important work, and sailed with Mr. and Mrs. Lacroix in the autumn of the year. Some particulars of her labours are contained in the following extracts:—

"Jan. 18, 1844.

"By the goodness of God we arrived on the 9th of this month; by which date you will see we were exactly four months on our voyage. At the pilot's station we learned, by letters from Calcutta, that Mr. Mundy was detained there, and that we should be able to see him before his departure, which was to take place the following week. It appears that the school at Chinsurah, which was so ably superintended by Mrs. Mundy, has continued to go on well since

her death. There are seventy children, of whom forty are in the infant school, and thirty in the other.

"I was received at Calcutta with much affection and christian love; for which my heart was thankful, and filled with joy and encouragement. Pray for us; and especially ask for all who profess to be disciples of the Lord, that they may live at *all* times, and in *all* circumstances, conformably to his commandments. For myself, I feel that it is not more difficult to 'leave all,' cost what it may, than to be at all times *consistent* as a Christian."

The last Report of the Geneva Society contains additional particulars.

"The school, by the grace of God, continues to make progress, at least externally. Notwithstanding the frequent changes which occur, the number of children has increased: at the present time I have sixty-eight, and three weeks ago I had seventy-six. Those who have left belonged to the regiment which received orders to march up the country. These poor soldiers, on arriving at Chinsurah, are very happy to find a school to which they can send their children, and a great number come and entreat me to take them; but, as their stay is very short, and they are in general both ignorant and badly trained, I have the chagrin of losing them before it is possible to do them good. Three of my girls are already married; these, as well as several others, were very interesting, and had made much progress. God grant that the instructions they have received may prove not to have been in vain. Some weeks ago, a Baboo (a rich native) came to ask me to instruct his wife. I replied

that I had not the time to do it myself, but that if his wife really desired to learn, I would try to procure some one to go in my place ; and it was arranged that I was to pay her a visit the next day. On reaching the dwelling where these miserable women pass their useless life, I felt a grief and compassion on their account which I cannot express. I was accompanied by one of my girls. After having passed through two or three dark passages, we came to the women's apartment, entered by no foot of man except the master of the house. After waiting some minutes, the lady we had come to see made her appearance, accompanied by women, who, I suppose, were her servants. She was literally covered with jewels, having at least thirty bracelets of massive gold, and I know not how many chains of gold and precious stones round her neck, to say nothing of a large ring enriched with an immense pearl attached to the right nostril. After having fully examined us, she began to put several childish questions to us ; among others, why I did not wear jewels. At length, in my turn, I asked her if she would not like to learn to read. 'What good would it be ?' she replied ; 'why should I take so much trouble ?' 'Well,' I said, 'but would you not like to learn to work ?' Again she answered, 'Of what use would it be to me to know how to work ? I can buy all I want.' Her husband, who was listening behind the door, appeared annoyed at her indifference. Some time after, he came to see me, and said, 'You see my wife is stupid, she will learn nothing. But when my little girl is old enough, I will give her to you, and you will do with her as you

like.' Time will prove whether he is sincere, and whether he will have moral courage enough to bear the persecution of his countrymen. He would probably, for such an act, be deprived of his caste."

In 1845 Miss Collins was sent to Cuttack, to assist Mrs. Sutton in an orphan boarding-school.

It was mentioned at the beginning of this history, that Africa was to participate in the benefits of the Society, and here it has a most interesting sphere of labour, unshackled by the peculiarities which attach to its work in India, and materially contributing to the advance of civilization. Miss Hanson was the first agent sent to this field of labour, in 1838, and was placed in charge of a school at Cape Town, connected with a Benevolent Society already existing there. She afterwards removed to take up her abode with a missionary family, her relatives, in Caffraria, and has recently returned home, in consequence of the war which blasted the hope of usefulness at Mr. Calderwood's station, to which she had removed on the death of her cousin Mrs. Birt.

The Society was favoured to have as a correspondent at Cape Town, Mrs. Fairbairn, the daughter of the Rev. Dr. Philip, whose lamented death has deprived the friends of education in the colony of a valuable fellow-labourer. That they are by no means idle, is evident from the following Report, under date April, 1838, and their efforts have gone on extending from that time.

"Within the last few years much has been done in that interesting colony for the advancement of education among the poor and coloured classes. A valuable

and extensively useful school for young females on the British system was commenced about two years since, under the superintendence of Miss Buzzacott, from whose able management it holds forth a promise of great benefit to the hitherto ignorant and neglected poor of Cape Town. The average daily attendance is between 90 and 100. There are three thriving infant schools in Cape Town, at which the daily attendance of children amounts to nearly 300, and other of these establishments have lately been commenced, with favourable prospects of success, in villages near the town. There are also other schools opened in Cape Town for the children of the poor, besides no less than fourteen Sabbath-schools connected with different churches, in which, at a moderate computation, not less than 1000 children regularly receive religious instruction. I may add that all these schools are entirely supported by the voluntary contributions of the friends of religious education.

“There are favourable openings for infant school and other teachers in many parts of the colony, could they be sent out. We owe it to much injured Africa—it is the least we can do as a reparation for her wrongs—to send those who, when the body is no longer enslaved, shall free the mind from that thralldom in which it has so long been kept. Christians ought at this time strenuously to exert themselves in behalf of Cape Town, for the religion of the false prophet is rapidly gaining converts, and spreading to a lamentable extent among the coloured inhabitants—and this in a christian colony ! But we cannot wonder at it while the zeal of the soldiers of the crescent so

far exceeds the efforts of the followers of the cross. I have more hope of good resulting from the adoption of proper measures for extending the blessing of christian instruction to the rising generation, than from any means we could possibly employ for the benefit of the adult poor."

Miss M'Laren, whose mind had long been bent on missionary work, in 1839 offered her services to the Committee, and was appointed to accompany Mr. and Mrs. Niven to Caffraria.

The account she gave of her journey and settlement in an untried region is full of interest.

"Iggibigha, Jan. 1, 1840.

"I was permitted to arrive in safety at the Cape, October 22nd, after a pleasant voyage of seventy-five days. We remained about a month at Cape Town. We stayed a few days at Port Elizabeth, and then proceeded to Bethelsdorp. At Mr. Smith's, Uitenhage, we remained nearly a week; and from thence, when our waggons came, proceeded on our journey to Caffreland. Waggon travelling is by no means agreeable, though very convenient, and the only suitable mode for such a country, except horseback, which I was glad to have recourse to occasionally, and rode about seventy miles of the way. We were six days in reaching Graham's Town, remained there three days, and in two days more were at Captain Stretch's, in Caffreland, where we were kindly welcomed, and hospitably entertained, remaining there three days. Captain and Mrs. S. take a very lively interest in the Caffres, and seem determined to devote themselves en-

tirely to their good. We visited Lovedale, Chumie, and Mr. Kayser's, and arrived here Dec. 19th.

"Mrs. Niven's arrival and mine excited a great deal of interest among the natives, who flocked from all quarters to welcome us. It was quite a new thing to have white females among them, and their curiosity was intense, especially among our own sex. They were not satisfied with our going out to shake hands with them, but continued buzzing about till evening, peeping in at every window, trying to catch another sight of us. Mr. Niven invited them to come and get something to eat next day, and then we would say something to them. We met above 300 of them on the grass, many of whom had come several miles, all in their native caross, and with abundance of ornaments on fingers, hands, arms, legs, ears, and neck. They have quite a passion for ornaments, and some of them display a good deal of taste in the arrangement of them. We told them, through Mr. Niven, what we had come to do. They listened with great attention, and showed much interest. The children seemed so anxious to come to school, that I thought it better to begin and do what I could with them. I accordingly commenced the Monday after our arrival. The first day I had about thirty, the day after about sixty; but many of these came from a great distance, and are not likely to come often. I got them all cleaned and dressed in the pinafores from Ireland, and some of the dresses you sent; and really the change in their appearance was very great. After suitable exercises I began with sewing, at which they are making very rapid progress. I cannot yet do more

than this, till I know more of the language, except repeating some Caffre hymns, and reading a portion of Scripture, which I am now able to do. I find the children very docile, and some of them very interesting and eager to learn. My hands are full, and my time quite occupied. I am anxious to get them all decently clothed to attend church, and will then endeavour to get them to lay aside the caross entirely, and wear European clothing. Should any kind friends be again inclined to send some clothing for the women and children here, I would suggest that it should be in large, dark, strong pinafores for the girls, some of them pretty long, and gowns for the women. I mean to beg from all my friends, for here there is a nation to clothe. Petticoats, frocks, and patches, bits of calico which would make dresses, would all be very useful. Any school materials would also be very acceptable. I am very much at a loss for want of a school-room; the room in which I had them at first was so crowded, I was obliged to take them to a small verandah behind the house; but the sun is so powerful I cannot stand it, and must again bring them into the house, till a school-room is built, which will be in a month or two. I have taken a little girl about twelve years old, to try to prepare her for a native teacher. A kind friend gave me £5 for the use of the heathen, which will nearly pay for her board. Her name is Untokaze.

"I think, if any virtue is required here more than another, it is patience. The children will not come to school before twelve o'clock; and as it is now the height of summer here, you may suppose the heat is

intense at that time. It is also trying, not to be able to speak to the poor children, except a few necessary sentences, which I have sometimes to read to them.

"This is a beautiful country. The trees, shrubs, and flowers are very fine, and the climate is delightful, but it is a moral wilderness; God grant that it may soon blossom as the rose. As yet almost nothing has been done."

"Jan. 11, 1840.

"I have now been teaching three weeks, and in that time have had above 100 children at school; but of that number not more than forty are present at a time, and this is much more than Mr. Niven expected I should have, as most of them come several miles, and they are so careless and indifferent that it is difficult to get them to come at all; indeed he is surprised at the interest which they appear to feel in the school, and I trust they may be so attracted as to feel a pleasure in it, and in time attend with more regularity. I have them, I think, from the age of four to sixteen or eighteen, but the Caffres never know their own ages, or those of their children. Many of them are interesting girls, apparently very docile and teachable, and I trust, if I should remain long among them, to see some fruit resulting from my efforts. I fear it will be long before I can tell them in their own tongue of the wonderful works of God. I have no one to interpret for me but Mr. Niven, and when he is absent am often much at a loss. The Caffre language is very difficult, and I have not so much time to give to it as it would require. The children come to school without any covering but their caross. They

all get dresses in school, and I am anxious to get them clothed to come to church, and then induce them, if possible, to wear clothing at all times. Mr. Niven wishes to induce them to work for clothes; several have volunteered to do so, and some have commenced making gowns and frocks. I have got £5 worth of the articles for sale disposed of, and mean to purchase clothing with it.

"Mr. Niven's house is pleasantly situated, but very retired. It is in a sort of amphitheatre, with the hills all rising up around, so that we have little view. I feel the solitude a good deal, and the want of all civilisation is a trial; but I have much cause for thankfulness; living in the house with Mr. Niven is a privilege of itself, and I enjoy many comforts, with a sphere of much usefulness."

That her labour was not wholly fruitless, is pleasingly shown in subsequent letters.

"Iggibigha, Caffraria, April 6, 1840.

"The school is getting on as well as could be expected, and even better than was anticipated, but there are many drawbacks and disadvantages to a school in this country, and particularly at this station. It is a new one, and none of the natives live at it but servants. The population is much scattered, and none living under the influence of Christianity; the children have a long way to come, and of course attend school only when they please. The average attendance at present is about 25, and the number on the list 60; one day there will be 35 present, next day perhaps not more than half that number. Those who come, however,

seem really fond of school, and are making progress in reading, sewing, and writing; they have committed some hymns and passages of Scripture to memory, and I do hope that the seed which is now attempted to be sown in much weakness, may be the commencement of a great work amongst these poor, degraded, ignorant, but interesting children; and that God will carry it on in his own way, and by suitable instruments, till those who are now living in and loving sin, and indulging in heathen practices, may be converted to the Saviour, be useful to their country, and crowns of joy and rejoicing in the day of Christ. There are some promising girls who attend very regularly; of them I have made monitors, and hope some of them will ultimately become native teachers. One of them, I think the most promising, I wish very much to have to live with me, as I think I could make a good deal of her. I have promised to prepare her as a teacher for Capt. Stretch, as he writes to have one of my training: as I have funds to support a girl, I hope soon to get one to train for usefulness; but there are no destitute orphans here, as in India. Children are much thought of, and when a parent dies, and leaves a family, they are soon adopted by another, who regards them as his own. They are a free people, and do not like anything like restraint or servitude. When they do engage as servants, it is only for the cows which they expect; and when their time is expired, they are glad to get back to their kaross and their entire freedom.

“Twenty of the younger girls who come regularly to school, get clothes for the Sabbath, with which

they seem quite pleased, and walk away to church with very happy, smiling faces. The elder ones have been making frocks, for which they are to do so much work before they get them ; but they are very idle, and have no perseverance ; they will work briskly for a day or two, but cannot look forward for a few weeks. In a short time, however, I hope to see them all decently clothed on Sabbath. I was much struck yesterday by the contrast between those who are receiving instruction, and others who are not. Some wild Caffre girls came to the door to exchange Caffre corn for handkerchiefs. Mr. Niven asked them in, and put some questions to them. They knew nothing about a God, a heaven, a hell, or a Saviour. All the children were gone from school but two ; these answered the questions put to the others distinctly, and also repeated a hymn to them. While I looked at them with their neat, clean pinafores, and at the others with their red paint, multiplicity of ridiculous ornaments, and half-naked persons, I was much impressed with the advantages of education ; and felt that, with the Gospel, it is the lever which will raise this people from their present barbarous state, and make them industrious, useful, and happy.

"It is nearly the British system which I have adopted, along with part of the infant system which I find useful. There are some of the children who would be much fitter for an infant school ; however, as there could not at present be two, I find this the most suitable. The monitors remain an hour after the others, to receive additional instruction. You can scarcely imagine the disadvantages under which I

have been teaching, from the want of a proper school-room, but it will soon be ready for us, and then I hope to get on better."

" May 4, 1840.

"The school is getting on pretty well. It is increasing in numbers, and the children seem to be getting fonder of it, and I hope are making progress. I had the pleasure of seeing twenty-five of them decently clothed for church last Sabbath. It is a good deal of trouble getting them dressed and undressed (for all their clothes are kept here, they cannot take them home), but it is interesting work, and they seem so happy. They are most of them fine children, and I trust will repay the labour bestowed on them, and the interest taken in them. If I could see them all able to read, the word of God in their hands, and decently clothed on Sabbath, I should feel I had not come here in vain."

" June 15, 1840.

"With regard to my school, I have little new to communicate. The children, I hope, are making progress, but there is much that is discouraging in their attendance both as to days and hours. The people here do not breakfast till about twelve, and it is one or two o'clock, sometimes later, before they come to school, and they must be away before sunset. I cannot do what I would, I must just do what I can. While you cannot have boarders, or have the children long with you, little can be done. I am, however, much interested in my girls, and sometimes a good deal encouraged. I have got them into very good order. Some of them do needlework very neatly, are

getting very fond of European clothing, and are much improved in external appearance: they also seem fond of school. It was evening when we passed through some of their kraals, on our way home from Graham's Town; the girls came running out, and seemed much pleased. I asked if they were glad to see us again,—they said, 'they loved it much, it was greatly pretty,—that their hearts were sweet,' &c. Some of them said it was not nice for me to be away; that I had said I would only stay away six days, and I had been away eight; that if I went away again, they would go with me. I am thankful to feel that knowledge is being imparted to them,—I trust a blessing may accompany it; and although I may not see any fruit, I trust others will."

"Igqibigha, Sept. 14, 1840.

"You will be glad to hear that the school goes on well, and affords as much encouragement as could be expected in the circumstances of this people. The attendance is better lately than it has been since the commencement; the girls get on with a good deal of spirit, and more are willing to work for frocks than I am at present able to supply. They seem very fond of school, and can now repeat several hymns, and a good many passages of Scripture. Three have been added to the Scripture readers since I came, and eight more will soon join them. Four daughters of a chief come every day more than three miles to school. They, too, are working; they are bringing wood, and making their frocks. They are very fond of the arithmeticon: they very often exclaim, when I finish, *Kanjako si ya tanda*, 'Again, we like it.'

"I wish I could describe a visit which I paid to a Caffre hut one evening lately. We were riding out, and went to see a woman who was dying of consumption. I entered the hut, a thing I have not done six times since I came here: the entrance is so low, that you have some difficulty in getting in; and as this is the only medium of light, it is some time before you can distinguish objects. I was much shocked to see the poor woman evidently dying, sitting on the ground, and naked. I asked why she was not lying, and was told they always sit when seriously ill, and continue so till they die, as this is the easiest posture, for the hard ground would soon pierce the skin. I had never imagined anything so miserable as the state in which I found this poor woman, who died a few days after. But if her outward circumstances were deplorable, her prospects were far more so; for all seemed dark within, and she had turned a deaf ear to the invitations of the Gospel.

"I do not know whether I have mentioned a visit which Mrs. Niven and I paid to Sutu, the queen of this people. When I tell you that we found her in a hut just such as I have described, sitting almost in a state of nudity, daubing herself with red clay, you may form some idea of what is generally to be met with. You will say, the more degraded and miserable they are, the more need have they to be raised and instructed. I quite agree in this; nay more, I believe they may become an interesting people, when the Gospel takes effect upon them.

"I have had some women attending lately, which is a pleasing, but very rare, occurrence amongst the

Caffres. Of some of them I have good hopes; one of them is the wife of Yoyo, the chief of whom I have spoken, the father of Jane. I have good hopes of her, she appears amiable and steady, and often evinces much emotion when listening to the truths of the Gospel. She and the other women have got clothes for Sabbath, and will soon, I hope, have them to wear every day. My two girls are getting on very well; Utali, the eldest, is a very promising girl, she can read the Scriptures since she came, and writes very well. She shows a great desire for instruction, has an excellent memory, and can repeat a great many hymns. I do hope she may remain and be trained for usefulness; she is very useful to me in the school. Jane is improving, and if allowed to remain, will, I hope, show the advantages of early training. It is so difficult to get Caffre children to remain, that I feel the more anxious about these two."

" Igqibigha, Caffraria, Aug. 12, 1841.

" Since I wrote to you in January, my school has had many fluctuations. I feel often much tried and discouraged; but the more I know of this people the less am I surprised at any changes that may occur. They are exceedingly irregular and uncertain, and require the exercise of much faith and patience. The attendance at present varies from ten to thirty. I have begun giving them lessons in natural history, with which they are much pleased; the pictures of animals delight them very much.

" The Caffres, I regret to say, have for some time shown an increased opposition to Christianity. All

the stations feel this more or less: it affects the attendance at church and school. They now perceive that religion is not an inoperative principle; and, as they do not wish to come under its influence, they avoid it. They are especially afraid of their daughters, whom they call their cattle, their beasts of burden, and are very unwilling to let them reside at a missionary station, as they say they are spoiled for Caffre life afterwards.

"That horrid system of selling their daughters for cattle, strikes at the root of almost all that is promising or hopeful. I often feel, What is the use of labouring with these girls, when they will be taken away, and sold to Caffres, and to all appearance lost? But I must not forget that it is our duty to sow the seed; it is God's work to water it and make it prosper."

The following account by the Rev. R. Niven is an encouragement to perseverance in the face of the many disheartening difficulties which so uncultivated a country as Caffraria must present.

"Iggibigha, Dec. 17, 1842.

"Instances do occur to convince us, that the knowledge acquired by your efforts is often believed to be buried, while it may only be hid from observation, when a scholar is removed to a distant part of the country. I have before my eye at this moment, the case of a female educated at a different station, who was married into a family a hundred miles removed from any christian institution. She left under no apparent christian influence, but took with her the

portions of Scripture in Caffre, which she had learned to read at school. These were used, and blessed to awaken needful concern. She revisited the station some time after, and when obliged to leave with her husband, who had come in quest of her, she gave utterance to her feelings by exclaiming, 'O my soul, O my soul!' Her visits were repeated; the evidence of a saving change was satisfactory to the missionaries, who received her into church fellowship. The attack of a hostile tribe compelled her nation to advance on the colonial frontier, where she was found out two years after, quietly and firmly owning the cross. Her influence had gained over her husband to allow of her performing family worship, and bringing up her children in the christian faith; while a consistent opposition to the native sinful amusements, left her in possession of liberty of conscience. Who can estimate the good resulting from this light which God has thus hung out on the darkest confines of the regions of woe? And what one Caffre female has been guided to exhibit, the same Almighty hand can repeat in countless examples. Take courage, and be assured, as you doubtless are, that though God often sees it meet to break up our plans, He does not thereby destroy his own work, nor is good attempted necessarily abortive, because we are not permitted to trace it to its results. Suffice the admonition, 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?'"

One more extract from Miss M'L. must conclude the account of her interesting station.

"August 3rd, 1842."

"We have much pleasure respecting the girls in the house: the two eldest are giving us much satisfaction and hope. Utali is going on steadily improving, and appears to have much aptness for teaching. I consider it a singular providence which brought her to me and permitted her to remain—it may be, to qualify her for taking my place. Should these two girls be employed as native teachers, I shall have cause to bless God that I have not come here in vain. Utali is writing a letter, which I shall translate. She expresses her own sentiments in her own way. Let any young people who may read it know, that when she came here, not two years ago, she was but half clad in a skin, and scarcely knew her letters. They will see that the Caffre girls are teachable; and I hope they will pray to God that he would incline the hearts of their chiefs and parents to allow them to attend school and church, that they may learn the way of salvation."

Translation of Utali's Letter.

"MY FRIEND,—I write a letter to you, saying, the girls who are taught by Miss M'Laren wish you to thank the other girls who live across the sea, because they have sewed pinafores for them, that they may enter into school. We also all desire that you would thank all the kind people who think of us, and send dresses for us that we may be clothed.

"My friend, I love to stay at the school; yes, I love it greatly, that I may be a child with a pure heart within. Yes, my heart was very sorry when I

heard that Jesus suffered pain for my sake; it is therefore proper that I give him that which he asks of me, which is my heart. I thank God because he has allowed me to remain here, that I may know his word, and that I may try to teach the other girls. My friends wished greatly to take me away, but I said I am still learning; notwithstanding this my brother came at another time and tried to draw me away. When this thing was told to the chief, he consented that I should remain: my father also consented. My friend, my heart from that time was more sorry for my blindness; from that time I asked God for a new heart, for I had not sought to turn to him before: I went in the way of wickedness.

"I ask you that you would pray to God for me, that he would give me a humble heart, and that all my sins may be washed away in the blood of Jesus.

"Untokaze, and Makazana, and Uliketa, and Jane, and myself, we all salute you.

I am Utali, the child of Bevu."

Miss M'Laren, having honourably completed her engagement with the Society, returned home in 1844, leaving her school in the care of Utali. Miss Hanson's scene of duty in the same country much resembled that described by Miss M'L., and called forth a constant exercise of patience and devotedness, in simple faith that the seed sown under many discouragements would not be wholly lost.

Miss Tunstall, who had been thoroughly trained at the British and Foreign Model School, and who had long entertained an earnest desire of engaging in

missionary work, was in 1839 introduced to the Committee, and in the spring of the following year set sail to Cape Town, to take charge of large day and infant schools. Her diligent labours from that time to the present deserve the highest praise, and the following brief extracts from her letters will describe their character and importance.


"Cape Town, April 30, 1842.

"I am happy to state my schools are in an encouraging condition, the number on the books in my British school being 155, and the average attendance from sixty to seventy, forty of whom are able to read the Scriptures. In the infant school the number on the books is ninety, and the average attendance from seventy to eighty. The attendance in the evening school is regular, and the increasing desire manifested for instruction is very gratifying. The average attendance in the Sabbath school is from sixty to seventy; and as a proof of the interest our poor people take in their school I may mention that, during the past year, they have collected £8. 10s. for necessary repairs on the premises. I have now three young girls training as teachers; two of them are very useful in the infant school."

"Cape Town, Dec. 17, 1845.

"I have long been wishing for an opportunity to reply to your last, and to acknowledge the receipt of a box of children's clothes, and also a box of books and lessons, for which I send many thanks. Clara, the young woman I mentioned, has been baptized, and is very steady and consistent in her conduct, affording satisfactory evidence that the work is of

God. Since I last wrote, another young woman, whose name is Louche, has afforded me great pleasure. She professes to have received serious impressions from attending our school, and the services held there; and as from her conduct no doubt could be entertained of her sincerity, she has lately been received as a member of the Church. I have 170 children under daily instruction. My Bible class I continue to hold as usual. The children would not give it up on any account. They have subscribed by pence and farthings 7s. 4d. for the Jubilee, and I expect when we open our missionary box next month, we shall have about £1. 4s., which they subscribed and collected this year. There are two little girls, Agnes and Martha, from whose quiet and humble deportment, as well as the expressions of feeling they sometimes manifest, I believe they are really desirous to serve God. Our Sabbath schools go on nicely. We have 13 teachers. Indeed I can only say, all in which I am engaged is prospering, and I have abundant reason for gratitude. Never shall I cease to rejoice that the Lord has honoured me by employing me in such delightful work. When I look back at the time I am astonished that it has flown so quickly; to me it appears impossible that I have been five years in Africa, and, notwithstanding all my weakness and unworthiness, the Lord has blessed me, and permitted me to see I have not laboured in vain. My only desire is, that my health may be continued, that I may thereby be enabled to persevere for many years to come. If possible, I feel more zeal and interest in the work than when I commenced."



In the same vessel sailed Miss Huntly, an experienced teacher, who had been strongly recommended to the Committee, to open an infant school in connexion with the Dutch Church, in Cape Town. Her quiet and retired labours have been very successful, and a high testimony is borne to the efficiency of her management.

In 1841, Miss Harding and Miss Pitchers arrived at the Cape: the former opened a school at Tyumie Vale, in Caffraria, under the patronage of Mrs. Stretch, wife of the British Resident, of which she gives her own report.

“Tyumie Vale, Caffraria, Oct. 27, 1842.

“To say that there are no difficulties, or that I experience no trials, would be false; but the pleasure arising from my duties more than compensates for any little annoyance which is to be met with, and which must necessarily be encountered by all who devote themselves to the instruction which the Caffres require; and as my knowledge of the language increases, these difficulties will be diminished. The sphere of duty which Providence has assigned me is becoming daily more interesting. I have free access to a few adult females, who show much earnestness in hearing; and by means of one, to whom God has made me the humble instrument of good to her soul, I have been greatly assisted. They appear very confiding when one becomes better acquainted with them. The daily attendance in the free school is 30 children; day school, adults, 25; Caffre school, children, 20; Sabbath school, adults, 43, and children, 30. Thus you will perceive there is every encouragement to exertion.

Twenty-five years ago the whole of this tribe was involved in general darkness ; now, many are visited by the messengers of peace, by means of the schools opened under the auspices of your Society, for female children, who have been brought, more or less, under moral and religious culture."

Mrs. Stretch's account is equally satisfactory.

"Tyumie Vale, Caffraria, Oct. 31, 1842.

"Miss Harding has sufficient time to devote two hours each day to the adults who desire instruction, and we have great cause for thankfulness since they have attended, for some have evinced a decided change of life. The females have also the opportunity of attending the sewing school with the children ; and it is amusing to see the children teaching their parents, whose countenances appear the index of the heart struggling between the desire to proceed in acquiring knowledge, and the disgrace attaching to those who forsake the customs of their forefathers, the old way of heathenish vanity. The attendance, considering the many obstacles, is good, and is on the increase ; for Miss Harding has obtained the confidence of the people, and they are thereby persuaded to follow her advice in attending regularly. The duties of the Sabbath commence by an adult school at eight o'clock. At ten there is one for the Caffre children, till eleven, then public worship in their own language in a neighbouring church occupies them till afternoon school, at the conclusion of which, each child receives a ticket for regular attendance during the week, and those who have committed to memory a hymn or passage of Scripture, a second ticket. These are exchanged

every quarter for reward books or some other useful article.

“Upon the whole, the general opinion of the missionaries is, that the girls can receive a sufficient amount of instruction at the different mission schools now in operation in Caffreland, in order to qualify them for future usefulness, should circumstances favour; and the best thing that can be done for them at present is, that each teacher take as many girls as she can, and have them boarded with them. Thus they will, by being so early initiated into it, appreciate the blessings of civilisation; all useful knowledge will be communicated, and what is better still, they will be brought under the influence of the Gospel of peace, they will be trained in the fear of the Most High, and continually directed to a crucified Redeemer. Should they then be married while young, such a training will not, cannot be lost upon them; they will surely be enabled the better to bring up their own families; while such characters (and I doubt not there would be many such) would be the means of diffusing blessings all around them. It is with us, as yet, but the day of small things; yet, for what we already see and know, we rejoice and are glad, believing that ere long a brighter day will dawn on this benighted land. May we have grace then to persevere in the path of duty, looking to our heavenly Father for grace, wisdom, and strength, under every circumstance. Miss Harding has already taken the charge of three girls, in the hope of receiving assistance from some kind friends who may feel disposed to aid her in their support; many more have applied for admittance, but have been refused for

want of funds and room. It is the opinion of all who know the Caffres, that it is the surest means of breaking down their evil habits, and the younger the children are admitted, the better. Several young persons have of late been impressed with the necessity of renouncing their heathenish customs, and have been enabled to do so, although bitterly persecuted by their friends. I believe at the present time the Lord has commenced a gracious work on many hearts at the different stations. Let us pray that the 'little one may become a thousand.' "

An appeal of later date shows the importance of rendering help to this valuable institution.

"Tyumie Vale, Sept. 2, 1845.

"Miss Harding's school continues well attended: in the day school thirty-eight, and thirteen boarders.

"One girl, about eight years of age, was brought by her mother, who requested that she might be received as a boarder; she had been a day scholar for a short time. We were consulting about receiving her, as so many had already been admitted, and there were no funds for their support, and, while we were speaking about it, the poor child dropped down in a fainting fit: when she recovered, I enquired the cause of the sudden change; the child said she was hungry; and after giving her some food, which she had not had for twenty-four hours, she was better. This circumstance at once decided the difficulty; she was admitted, and I trust that means will be supplied for her support, as well as for the rest. This poor Hottentot girl is now doing well, and reads fairly in the English Testament.

"This is the only establishment in Caffreland where females are thoroughly trained in every way to render them useful. Neatness and economy are studied. We are obliged to have a very limited number; but if £150 could be raised in England, it would support the school and the teacher.

"Since writing the above, seven girls have been sent by parents; we did not like to send them back, but our funds are so exhausted with building, &c., that it is rather a serious undertaking to maintain twenty children without direct means of providing for them: but our eyes look in faith to Him, whose work I trust it is; He will provide, though we may be tried for a time.

"Three of the chief Tzatzoe's daughters are in the school. Others who have applied for admission, we have told to wait for the present; and when we hear from our friends in England, they shall be informed if the establishment can be maintained.

"If twenty ladies, who feel the importance of thus raising the female portion of this nation, would each support one child at £5 a year, I think the difficulty would soon be removed.

"If it were possible for the Committee to see this school, they would not hesitate to recommend it to the sympathy of the ladies of England, and I am persuaded they would not fail to support the feeble attempts that are making to benefit their poor neglected sex, in a land where women are daily subject to be sold like cattle of the herd. A spirit of independence is cherished in the school, which is quite foreign to the heathen mind; nor can the girls submit

to Caffre custom, but claim it as a right to have liberty in the choice of husbands. All who have seen the establishment, say much in its praise; it has long been wanted in Caffreland, and there is nothing similar even in the colony."

Since the date of the last extract, Miss Harding, in common with other missionaries, has been obliged to take refuge within the colony in consequence of the war. She has to look to christian friends in England for the maintenance of her valuable school of industry. The Committee have rendered some aid, and earnestly desire the means of efficiently supporting the institution. The following letter from Miss Harding, they are persuaded, will plead powerfully on its behalf.

" *March, 1846.*

"I have great pleasure in writing to acknowledge the receipt of a box, and am at a loss to express the feelings it has excited in the minds of the young people, who stood so much in need of assistance in this way at the present time. The kind friends will believe their present to have been very acceptable, when they are told the number of girls boarded in the house has increased to that of 24. My household now consists of 31 individuals, viz. 24 girls, 3 little boys, a young Caffre convert (formerly in my adult school), who superintends the agriculture in connexion with the school, his wife, a young woman of colour, but not of the Caffre nation; she renders me considerable assistance in domestic arrangements, and superintending the needlework; a man whose work it is to herd the cattle; and last, though not least in

importance, a Caffre lad, nephew to the man first mentioned; who, after passing the usual national custom (circumcision) which renders him responsible for his actions, has left his heathen parents, and taken refuge with his uncle. This has been a most interesting case, and one which has occasioned much pleasure to our highly esteemed missionary, who has many times expressed a strong desire for the conversion of this lad; at the same time little imagining he would so early determine on the side of Christianity. On the first Sabbath in last September, after returning from the Dutch worship, which immediately precedes that held in the Caffre language, I observed in the verandah of my house a bundle of asagais; on enquiry I was told they belonged to Harraine, that he had come to be with his uncle for the purpose of learning the *Great Word*: and these asagais were all the property he may expect to obtain from his family, as they were opposed to his embracing the customs of madmen. On the following morning three persons arrived from his father's kraal (or village of which his father is chief) in search of him. Our young friend, with much seeming composure, reminded them of some remarks he had made previous to the leaving his father's place; that he was now accountable for his actions, having passed the ceremonies necessary to constitute him a man; that he had come to his uncle, and determined on remaining with him for the purpose of becoming acquainted with the *Great Word*, after which he hoped he should be able to instruct them in the same. These messengers remained in front of the house

from sunrise until after mid-day, endeavouring to influence our young friend to return with them; but he was inexorable: repeated entreaties and threats have been alternately used for the purpose of bringing him back to heathenism, but as yet all has proved unavailing. His conduct hitherto has been most unblamable and praiseworthy; his mornings are devoted to study, the afterpart of the day to agricultural pursuits. Christian friends at home may consider such circumstances as trivial; but they are most cheering to a teacher surrounded by moral degradation and heathen blindness. But, my dear friend, there is much need of watching unto prayer; such occurrences to us are like feasts of refreshment on a long and wearisome road. You ask me to give you some idea of my common round of duties. I will endeavour to do so. I am not, as you are aware, wholly occupied in teaching; although my time is taken up in connexion with the school. To begin with the time of rising, which is generally at 'day-break; at sunrise on Sabbath morning, the elder girls attend a prayer-meeting held in the mission chapel; at the same time the younger prepare their Scripture for repetition at the Sabbath school. Our breakfast hour is eight o'clock, at half-past nine we attend the Dutch worship; after this is held the Caffre preaching, which generally occupies until one o'clock, when we return, get some refreshments, and at two o'clock assemble for the school. At four P.M. the English service commences, the elder pupils attending; the younger ones lay themselves on a straw mat, and take rest at this time. At six o'clock we take our supper,

after which the household return again to the church for evening worship : at eight o'clock each one retires for the night. During the week we generally assemble in my school-room for religious exercises, in the morning at sunrise. At seven o'clock a division of employment takes place ; those girls who are capable alternately taking the duties of the house, and the preparation of lessons for the school-room, whilst I generally busy myself in the store-room, or give some directions with regard to the food : at nine o'clock, breakfast having been dismissed, every child prepares for entering the school-room for general instruction, at half-past nine, when upwards of 30 day scholars unite in attendance. Spelling, reading, writing, arithmetic, &c., occupy until one o'clock. The table monitors then prepare for the dinner, which consists of Caffre corn and milk, or maize and meat. At half-past two the boarding girls all assemble for sewing, with the exception of some two or three, who may be employed in churning, grinding Caffre corn for porridge, roasting coffee, or it may be, ironing. At half-past four they all go to the river to fetch water for the use of the house ; supper is dismissed at six, after which we get to the lessons again ; prayer and praise close the day, and each one retires to rest. The above is a general outline of every-day duties, with the exception of Wednesday and Saturday ; the first-named is occupied in washing, and the last in preparation for the Sabbath. It is no small task, the superintendence of an establishment in this country ; all the vegetables we consume are raised on a piece of land cultivated for the use of the school ; in addition,

we grow our own corn and barley, which the girls assist in washing and preparing for the mill : and it sometimes happens that for the want of oxen or waggon to carry it, or it may be, water to turn the mill when there, we must manage to do without bread until these things can be rectified. We must slaughter, churn, bake bread, roast and grind coffee, make candles, and sometimes boil our own soap ; in fact we have few, or I may say no artificial preparations made for us here. But with regard to our religious advantages, we enjoy far greater privileges than at any other station in Caffreland, there being three mission families exclusive of my school ; besides the missionaries' sons who are being educated at the seminary, and those natives who understand the English language. On the first Monday in each month is held a meeting for religious intelligence, prayer, and expounding the Scriptures. On the second Tuesday in the month a lecture is delivered on a given subject ; every Saturday we have a prayer-meeting, and each Sabbath day a sermon. There is no want of work in the mission field, but the means appear small in comparison to carry it forward ; yet let us be thankful our heavenly Father knows what his children need, and doubtless there are not a few who shall be called from among the heathen. With regard to your enquiry as to what we stand mostly in need of, I would say to the kind friends, send us a plough (that is, if the decision of the Committee be in favour of the school) : a more useful or beneficial article could not be bestowed on the establishment. It often has happened for the

want of oxen and plough that the season has well nigh passed ere our ploughing has commenced. I have purchased from my own purse a team of young oxen (ten), which I hope will be ready for the yoke next season ; more than this at the present I cannot attempt. I look anxiously for the decision of the Committee with regard to the maintenance of the school."

Miss Pitchers, after a short residence at Knapp's Hope, where she established an infant school, reached her ultimate destination at William's Town, where she conducted the schools under the eye of the Rev. W. Brownlee, of the London Missionary Society. Having continued to conduct this school till the daughter of Mr. Brownlee was old enough to undertake it, Miss Pitchers was usefully engaged in re-organizing two or three other schools, and is now in charge of that under the Rev. Mr. Shaw, at the Wesleyan Missionary Society, Graham's Town, whence the most recent intelligence is contained in the following extract :—

"Graham's Town, May 16, 1846.

"The communications I have at present to make, are of a very painful nature. The colonists are engaged in a war with several of the Caffre tribes, and we are suffering all the evils of such a state of things. Our dear missionaries have been obliged to vacate their stations, and seek a place of refuge at some military post, leaving the greater part of their property behind to be destroyed. But our missionaries are not the only sufferers ; many of the colonial farmers have in one night been deprived of all their

substance, the fruit of years of toil and labour. The loss of property is not the only consideration; war spreads death, as well as poverty and desolation, around. It is true that but few of our own brave men fall, compared with the numbers of Caffres that are cut down; but they too possess deathless spirits; for them, as well as for us, the Saviour died: with deep sorrow, therefore, must the Christian contemplate the downfall of his enemies. Those parts, especially, that I have been accustomed to, no longer present the pleasing, happy prospect they once did: the same green plains and towering mountains are there, but instead of happy faces and quiet homes, there are scenes of death and desolation; and then, where are the sheep belonging to the Saviour's fold, which have been gathered from among the heathen? Alas! their pastors are fled, their churches destroyed, their little ones neglected, and they themselves persecuted for the Saviour's sake. Graham's Town has not yet been attacked, although the Caffres have been very near, and very often rumours of their approach have been spread, and created great alarm; on one occasion, in the night, when most of the inhabitants had retired to rest, the alarm gun was fired, and the report was that the Caffres had surrounded the town: all was dismay and confusion; women and children were obliged hastily to seek an asylum in the church, or other safe retreat. It turned out to be a mistake, and hitherto we have escaped. Distressing indeed are the daily tidings we receive; but the Christian has at all times strong consolation, knowing that his

God reigneth, and feeling safe beneath the shadow of His almighty wing.

"My school is, I trust, prospering, by the Divine blessing. Numbers of children of different classes and tribes are in daily attendance, and I trust that the seeds of truth sown in their youthful hearts will spring up and grow, since they are put forth in humble dependence on the blessing of God, and in the spirit of praying faith. I must not omit to tender my sincere thanks for the nice box sent out; my native girls were dressed in the frocks on the anniversary occasion, and presented a most interesting appearance."

At the request of Rev. Mr. Hanson, Miss Shackerley accompanied him and Mrs. Hanson on their return to Cape Coast in the autumn of 1843. An interesting field of labour was before her, but she was scarcely permitted to enter on it: within a few days of her arrival she was attacked by the country fever, which, after a short illness, terminated her valuable life.

Miss Hone and Miss Harvett proceeded to the Cape in 1843. The former took charge of a large school at Cape Town, and, having relinquished her connexion with the Society, is now prosecuting the same work in connexion with the Rhenish Missionary Society, far in the interior. A letter recently received from her (now Mrs. Hahn), in her desert home, gives a graphic description of the country, and the degraded people for whose sake these devoted missionaries endure a voluntary exile.

*"New Barmen Missionary Station,
Umuherero Country, Dec. 7, 1845.*

"Until we came up hither no human foot had trod this land: even Captain Alexander did not reach farther than the Kuisip, a river south of the Swakhop or Rhine, which last is the most southern border of Umuherero land. The situation of the country is between the 23° and the 19° South latitude, and it extends from the Atlantic, perhaps so far as the 22° East longitude.

"This part of the country is a hilly highland covered by thorny copsewood, in some parts impenetrable, except to natives. It is probable that more north the country is flatter, indeed composed of plains. The rivers are dry, flowing only periodically; being mountain streams supplied by the rains, which only fall at stated seasons. The rainy time commences in September, and continues through the summer, that is, to the end of February or March. We however have not had a good rain this season: a few slight showers have been all, and they have scarcely laid the dust, excepting one, which penetrated perhaps half an inch into the earth, now parched and burning, thirsting for water. Pasturage is of course suffering much from this delay in the rains. At this time of the year we are subject also to violent thunderstorms, which sometimes burst suddenly upon us without previous notice. In consequence of the periodical and uncertain rains, cultivation can only be attempted near the fountains from which the ground is irrigated. Fountains are few, and most of them are hot, which, together with other appearances, give

evidence of volcanic agency. The climate appears healthy. It is very hot in summer, the thermometer has stood at 106° in the shade for some days this season ; and in winter it is severely cold, ice sometimes standing on the water. One night in September we were on our way home from one of the out-stations ; we had been visiting, and sleeping in the waggon we found it excessively cold, and were not a little surprised in the morning, that some milk which I had placed just at our heads was frozen quite hard.

“ Besides the want of sufficient water, there is also another serious hindrance to cultivation of the land and pasturage ; I allude to locusts, which make their yearly visits, and after the genial rains have made the face of the country pleasant to look upon, come in their countless troops, making in a few minutes, of a fruitful field, a desert. Corn, especially, is usually entirely destroyed by them.

“ These people call themselves, as I have before said, Ooaherero, the singular of which is Umuhherero ; nouns, as in the Caffre language, forming their plural by the change of the prefix.

“ They are a numerous and rich people ; though like all other nations they have their poor, whom they despise and oppress, saying, they are not men but dogs. As they cannot always obtain sufficient servants, they take away the children of the poor by force, and bring them up to watch their cattle, &c. There is scarcely a doubt that the Ooaherero are not descendants of Ham, but of Shem, which their language, customs, and features indicate. It is also surprising that they have retained the custom of circumcision like the Caffres,


though they know not why, except that it has descended from their forefathers : perhaps they are even descendants of Abraham. Decidedly they are not negroes, having European features with few exceptions, although from their contiguity the races may have become mixed, as we observe in most of them a slight flattening of the nose, and in many thicker lips than we see in Europeans.

“ Possessing immense herds of cattle, which are literally their idols, they lead a nomadic life, for the sake of water and pasturage. There are among them large tribes, which are again divided into small ones ; so that under one great captain, there will frequently be a dozen or twenty petty chiefs or captains, according to the number of the tribe. Each of these little chiefs has a portion of the chief's cattle to take charge of, and they are scattered about in the best spots for the precious treasure, of which they are so careful, that they will not kill to satisfy their hunger. At deaths, severe sicknesses, marriages, and when the rite of circumcision is performed, they slaughter : excepting on such occasions, it appears they seldom do so. Thick milk, roots, and occasionally game, is their habitual food. The poor, having no cattle, are dependent upon the roots, and what their skill in shooting with bows and arrows will obtain. They smother the cattle they kill. Their villages consist of a number of strange-looking huts, formed by driving long stakes into the ground in a circle ; these meet at the top and are tied together with strips of bark forming a framework, which is covered with dried grass or rushes, and afterwards plastered with cow-dung,



or occasionally with clay, while round the base large flat stones are placed perpendicularly to strengthen it; when finished they are in the shape of a half egg. The floor is made of cow-dung, upon which bushes or grass are laid, which serve as beds, the skins upon which they lie being spread upon them. In the midst of the houses are the cattle folds, formed by thorny branches laid in a circle, and the whole village is enclosed by a hedge of the same sort. Their villages are usually made in an open spot: we suppose because they are continually on the watch, lest an enemy should surprise them and take away their cattle, which they are continually doing to each other. The people themselves are a fine race, usually above the middle height, with strong muscular frames; they are very animated, using much action and many gesticulations in speaking. The men wear their hair long, which with their whole body, and the skins they wear round the middle and over the shoulders, are smeared with fat, and red ochre, so that they shine in the sun, and the fat runs down from their heads over their neck and shoulders. Round the waist they wear a long thong; some of the captains cannot, I think, wear less than 50 yards of it: from this the skins are suspended, and in it they stick their clubs, of which they sometimes carry four at once, besides an assegai, and bows and arrows, the tops of which are most frequently poisoned. On their feet they have sandals, and some of the older carry sometimes a parasol made of ostrich feathers. They are particularly fond of iron, and wear rings brightly polished on their wrists and arms, and other ornaments on various parts of their

bodies. Their taste is certainly not bad in this selection of ornaments, which contrast very nicely with their black skins, particularly in the women, who wear much more than their husbands. Many rows of steel beads are nicely arranged on their ancles, and rings on their wrists, and many, many rows of small beads hang round their necks. Hanging from the waist they have long and good skins, which reach below the knees; and over the shoulders a large sheep-skin, which serves both as a covering, and as a seat for a young child. Their hair, naturally short and woolly, is artificially lengthened, by twisting sinew and thread made from bark to the ends of it; thus forming a quantity of long artificial hair, which hangs down from under the singular caps which they always have upon their heads. The back of the cap is made of a piece of stiff skin, and rising from it are three conical ornaments, in the shape of laurel leaves; these stand perpendicularly, one in the middle and the others on each side of it; and from the front hangs a sort of veil, made also of thin skin, which is always worn rolled up upon the forehead, the ends hanging down on each side of this singular article. Some of the richest wear round it three or four rows of steel beads, and from behind an iron ornament hangs down upon their backs, formed of large bugles, about an inch in length, threaded on several strings, which hang down from the cap: these are then fastened at the bottom. I had almost forgotten to mention one part of their dress, a kind of corset made of ostrich egg shells cut in small rounds exactly like button moulds; a great many rows of these buttons lying



row upon row horizontally, are fastened together by bands of skin, and are worn round the lower parts of the body; hanging from it are many more rows of it, loose in festoons. Below they hang four or five rows of large iron and copper beads, many larger than a pigeon's egg. Of course I have now been describing the rich women. The poor are quite a contrast, some most miserable, with scarcely a skin to cover them. Having said thus much of the dress of their bodies, let us glance at that of the heart—their character. Here, alas! is nothing to admire, everything to disgust. Much as we hear in christian lands of the depravity of the heathen, we can have no just idea of what it is, until called to sojourn among them, and become in many instances eye-witnesses of their evil deeds. Thieves, murderers, liars, they know not how to do a good thing; they are indeed 'servants of sin,' in the fullest sense. They cannot be more correctly described, than by Rom. i. 29—31. In these sins they live—it is their life. I know not how to express myself strongly enough on this subject. I can only give you instances which have come to our knowledge. One day after we came here we missed a bar of iron, of about two feet in length. Search and enquiry were made, and at last a little child said that she had seen a man put it into the earth, and showed the place: upon turning up the ground it was discovered, it having been put there till an opportunity should occur for carrying it away. We have seen them draw things towards them with their toes, and press them into the sand. For a long time we were obliged to keep constant watch during


the day, and thus their pilfering habits were checked ; but then they came and carried off things at night. Iron, tin, brass, in fact any metals, but particularly iron, are not safe for a minute in their hands or reach. Not content with such things, they have also stolen several head of cattle in the field, and have lately become again very troublesome in this respect, having for some time desisted. Two or three days since, one of our fattest cows and a riding ox belonging to our waggon driver, were chosen out of the herd ; but the herdsman happily giving timely notice, they were recovered by our adopted son Daniel Frantz, a Umuherero lad, who has lived nearly four years with my husband. They pursued the thieves by their track, which the natives of Africa are just as clever in finding as the North American Indians are.

“I have said they are murderers ; a man who came to this village about six months ago, murdered his own brother to obtain his wife, only a month or two before he came here. Such are some of the features of the characters of these people, among whom we are living. How often the Lord has turned them aside from violent attempts upon *us* we know not, but I doubt not many times. Humanly speaking, we attribute our safety to their great fear of Jonker Africaner, which we believe God has put into their hearts ; also to their dread of fire-arms, within the reach of which few will come.

I will now endeavour to give you some idea of our station, its situation, our occupations, difficulties, and successes. Our station, named New Barmen, is situated scarcely a mile north of the Rhine, in a valley

through which winds the dry bed of a river, which does not flow every year; and the fountain which supplies our water is hot, I think, at its source, giving 150° of heat, and rises out of a bed of blue stone. On the north side of the valley are rather high mountains, and north-west are formations of stones in large square blocks, having the appearance of old ruins. About thirty houses of the poor Ooaherero are to be seen scattered among a few trees to our right, and a few on our left; on the other side of our cattle folds—which we have almost close to the house, on account of wild animals, such as tigers, wolves, jackals, which spring into the folds in the night, and bite and carry off sheep and calves unless strict watch is kept, (in the beginning of the year we lost several sheep from tigers)—our house, or hut, is built on a rise, and faces the principal waggon road coming into the place in that direction; it is about 50 feet in length, being in fact a row of five rooms, two of which my husband and I occupy; the third is being converted into a kitchen, which we have hitherto had in the open air; the fourth was our general dining-room, but will now be the room of our adopted son Daniel; the fifth Mr. Roth, my husband's fellow-labourer, occupies. When we first arrived here our troubles and trials with the people were so great, that we little thought by this time we should be living in comparative peace. A very bad man was living here at that time, who did all in his power to annoy us; stealing, driving his cattle through our hedges into our dam, unceasingly begging tobacco, meat, iron, in fact, anything he saw. A month or two

before he left the place, another small tribe, belonging to the same captain, came near our place, and then Katchari, the former, grew more insulting; the latter people were not troublesome, indeed very useful in helping to build, &c., and their cattle post-holder Okahou appeared much more friendly than Katchari. But here too we were deceived; Mr. Kleinsmidt, who was then here with my husband, attended Okahou through a dangerous illness, giving him medicine, and doing all in their power for him; when scarcely recovered he left the place, and actually sent a young man back in the night to steal certain things, upon which he had fixed his desire; and we have since heard that it was Okahou, who had stolen several head of cattle we missed at that time, which he was most diligent in searching for, with all the appearance of sincerity. We do hope, when we have accomplished the language so far as to make ourselves thoroughly understood by the people, our annoyances will greatly diminish; speaking always through interpreters, misunderstandings will sometimes arise, particularly as we must always have *two*; a Namaqua, who understands Dutch, and a Umuherero, who understands the Namaqua language. The first my husband has in Daniel, but the second is very poorly supplied in Frantz, who was stolen when quite a boy from his own country: he has acquired his language again, but is still very imperfect. The want of an efficient interpreter prevents the preaching of the Gospel, as Frantz up to the present time has taken little or no interest in spiritual things: you see therefore 'our strength is to sit still.' Our great work is to learn



the language, which is no easy task ; notwithstanding difficulties, the missionaries have been lately much encouraged in this arduous work. The nature of the language renders it difficult to understand ; it is very complicated, and the changes are unceasing, according to time, &c. When accomplished, however, we trust it will be found to be of extensive use. On the Mozambique Coast it is understood, and we do not know how far north of this it is spoken ; it is the hope of the missionaries that it may be far, and that by means of it they may proceed far into the interior along the coast, and thus become the instruments of breaking the power of the slave trade.

But I was intending to give you some idea of our daily occupations ; we usually rise, when well, with the sun in summer, and a little later in winter. Coffee is put on the table ; bread we have not, therefore we have not to sit to breakfast : I therefore am usually employed in my room and various domestic duties, while the gentlemen take this meal. There is perhaps a sheep to be killed ; and that must be watched the whole time, otherwise the Ooaherero, who like dogs sit and stand round, will steal the fat, which must be saved for candles, and cooking, and preparing skins. Then the herdsman must get meat, and be sent into the field with the cattle ; and Mr. Roth's room must be made neat for him. By this time my husband, having finished coffee, takes Daniel to lessons, and I make preparations for our principal meal ; if there is work about, when lessons are over, Mr. Roth and my husband with Daniel and the people labour till dinner time, which is twelve o'clock ; having no breakfast, we

are obliged to dine early. For a long time past we have had nothing but meat, which in this warm climate is trying. Rain does not come, we are therefore afraid the garden will not yield anything ; so that, for three months at least, we see no prospect of obtaining a change of food. Three o'clock is the time for repeating the Umuherero words and sentences, which have been written down the previous day ; an exercise which we seldom omit each day. Daniel and Frantz, with sometimes an additional Umuherero, act as interpreters. This usually occupies two hours or more, after which there is still time for a little work before sunset ; and in about an hour we take our second and last meal, preferring it thus early because more healthy, being always solid food, with tea or coffee. Various hindrances occur to that order which we wish to keep ; for instance, zebras are seen in the distance, and the boys take their guns and chase them ; perhaps they have a long run after them, shoot one or two and return, then oxen must be fetched from the field, and taken to the place where the game lies, and by the time it is brought home several hours are gone ; yet it is very necessary to seek game, as we are sometimes quite destitute of cattle for food. Having written thus far, and given you a sketch, however imperfect, of the situation and nature of the country, and of the people, I may mention, on the subject of zoology, that here it might be enriched in almost every branch. Lions, hyenas, panthers, leopards, abound in almost every part. Snakes, scorpions, spiders, lizards, of many and new descriptions, might be collected ; while beetles, flies,

ants, &c. of various, curious, and beautiful sorts, might ornament the cabinets of those who take pleasure in such collections. Here, more than in Europe, we may feel ourselves under the immediate eye of an all-caring God: were it not so, children would often be stung to death by scorpions, hidden under the very stones by which they are playing, or be badly bitten by poisonous spiders.

"You cannot think how cold we are here; no public services, no kind friends to drop in and tell us of one or another pleasant thing, no newspaper to record those great movements which are making in the world; so that when an opportunity occurs, newspapers, missionaries' reports, particularly news of the Jews, will be most acceptable."

Miss Harvett was settled at Wynberg, near Cape Town, to conduct a school which includes children of Dutch, English, Malay, Hottentot, and Mozambique parents. Brief extracts from her letters must close the account of this most promising department of the Society's labours.

"Wynberg, Oct. 16, 1844.

"The first stone for my new school-room was laid about a month since. It had been delayed some time for want of a sufficient sum to begin with; but our excellent governor, Sir Peregrine Maitland, having given a larger piece of ground than was necessary for the building, we sold off some small lots, so that with the monumental subscription (for erecting a token of respect to the late Lady D'Urban) we have now more than £400. The building will probably

cost £500: but we have no cause for fear; the Lord who has done so much for us, will not leave us now. My sphere of usefulness appears to be increasing very fast. Soon after my arrival, I was requested by several individuals to form a second school, for children of the higher class; but, fearing the fatigue from one school might impede the progress of the other, I declined it till I should become better acquainted with the climate. But, at the end of twelve months, finding my health very good, and a similar request being made, I commenced a second school, for two hours each day; the poor children having *five* hours. I have now seven young ladies in my upper school; and the average daily attendance in the school for the poor, is about thirty. They are become much more tractable and obedient, and I have received many marks of their sincere affection. In addition to my two schools, I have taken one boarder into my little household, the only child of a pious mother, who died a few weeks since. I have now two immortal souls under my immediate care; for I have long since taken one of the poor coloured children, as a servant, who is very anxious to learn—consequently, I allow her to take lessons with both schools, and hope, eventually, she may become a teacher.

“My little evening adult school is going on very steadily. I have this evening had nine present. After the lessons are over, we usually converse on the chapter read, sing hymns, and engage in prayer. One poor black woman has lately engaged in prayer

very earnestly. I have never heard any one of her grade of society in England, pray so sweetly."

"Wynberg, June 30, 1845.

"I am now quietly settled in my new dwelling, which is very commodious, and in every way adapted to my convenience and comfort. The school-room measures 36 feet in length, and 20 in width. I had an increase of twelve scholars after my removal; raising the number on the books to 66, of whom 40 are regular attendants. Ten write very nicely, in copy-books, and are not backward in arithmetic, and the elements of geography and grammar. Lady Sarah Maitland, and other visitors, frequently call, and appear pleased with their singing: some of them have very sweet voices; but, what is of far greater importance, I hope some of them are becoming wise unto salvation. They are well acquainted with the leading doctrines and practical precepts of the Bible, and listen with deepest interest, and frequently with tears, to conversation on religion. The questions they put to me are sometimes of the most gratifying nature. Were my school much larger, I could not so easily combine the familiarity of the mother with the firmness of the teacher.

"One girl, who was remarkable for being the most rude and untractable in the school, has, for the last twelve months, given evidence of a change of heart: she has now left the school for service, and is at present walking consistently with her profession as a Christian.

"My adult class for poor black women is still attended by a constant few, two evenings in the week.

Last evening I had nine, five of whom can read the Dutch Testament very nicely. Poor old Sparsie still assists by praying in Dutch."

"Oct. 28, 1845.

"I think, as far as I can judge, that my school is prospering. The number is not increasing just now, but I think the children are progressing in knowledge.

"The adult class has taken quite a change since I last wrote. Old Sparsie has removed to a distance, and some of the other women ceased to attend when the winter rains commenced; but, about the same time, a different class introduced themselves without being invited. They are negroes, who were stolen by the slavers, but rescued and brought here as hired servants. I have had a class of them on the Sunday, at the English church, for two years; and one of them, a lad about sixteen, named Karkoo, came to me several week-day mornings, to ask for an extra lesson; and, having heard that there was an evening school at my house, he came, and eventually introduced the others.

"There are about twelve, who attend very regularly, and are learning to read nicely. They are very ignorant, and require to be taught the first principles of Christianity. I have just finished reading to them the 'Peep of Day,' and the next evening intend beginning 'Line upon Line.' They are so deeply interested, that, if one happens to be absent, he is sure to learn from the others what the last lesson has been, before the next meeting."

It will have been remarked that the benefit conferred by the agents in their respective localities, is

not limited to their more ostensible engagements with their school children; they have incidental opportunities of much usefulness in visiting the sick, and in teaching classes of ignorant adults of their own sex; and interesting instances of their faithfulness and zeal from time to time cheer the hearts of the Committee at home. Many of these they would gladly insert, did their space permit.

An important station still awaits a special notice;—through many years the object of deep and prayerful solicitude, the scene of repeated trials of faith and patience, and now presenting a most encouraging instance of the success which God is pleased to bestow on persevering faith and patience.

The Committee invite particular attention to *Singapore*, from its having been adopted by a local Auxiliary for the entire support of the agent,—a plan which they cordially recommend, as tending to divide the responsibility, and greatly to deepen interest in the work. A few months after the formation of the Parent Society, the ladies of Huddersfield combined to form an Association on behalf of heathen females; and after much deliberation as to the best mode of applying their efforts, they at length decided upon guaranteeing to the Society the liberal sum of £100 per annum for 10 years, for the support of a teacher.

Singapore was the station selected, and it only remained to find a fitting agent. Several appeared, but disappointment followed disappointment by failure of health or other obstacles, till July, 1840, when the Misses Baynes, having visited Huddersfield, and

been fully approved by the Association, sailed for that destination. A few weeks closed their labours there; the health of the younger having failed, the elder considered it her duty to accompany her sister home. Thus the prospect was again darkened; but the field was still an inviting one, and the hearts of the Huddersfield ladies, though cast down, yet held to their purpose, and resolved to await in patience the guidance of God's providence. After much consultation with the London Committee, they were apprised that a lady hitherto unknown to either party was ready to offer her services, and that her character for piety, devotedness, and other valuable qualities in a female missionary, was known to be of high standing. Miss Grant was accepted, and in March, 1843, sailed to her post, where Mrs. Dyer, of the London Missionary Society, had already formed a boarding-school of 20 Chinese girls with very encouraging prospects of increase, of which she on her arrival took charge.

EXTRACTS OF A LETTER FROM MRS. DYER.

"Singapore, Sept. 13, 1842.

"We have now had our school nearly a month, and have not had near so much trouble with the children as I expected at first. They are very docile, and take great pleasure in their learning. A circumstance occurred the other day which gave me great pleasure. I was going to teach two of them about the birth of the Saviour, and to my utter astonishment, I found they knew all beforehand, and could explain it to me better than I could to them. On my asking them

who taught it them, they said their brother, a boy in Mr. North's school ; thus, you see, we can never tell how much good may be done by our schools, or how extensively the truths of the Gospel communicated therein may be conveyed by the children to their relations and friends. Thus were two girls who had been shut up in their house, according to Chinese custom, for three or four years, made acquainted with the history of the Saviour's birth by their little brother.

" You will perhaps wonder how we came to get such great girls in our schools, seeing the Chinese always shut up their girls from the time they are twelve years old, until they marry. The woman whom we engaged to keep the children clean, and to teach them to work, is a widow with six children, three boys and three girls. The two elder boys are in Mr. North's school, the youngest at home with his mother ; the three girls immediately became pupils in our school. The two elder, one sixteen, the other fifteen, assist their mother very much in the management of the youngest children ; and I hope this may have a happy influence upon other parents, and tend to remove their prejudices. We have this day had an addition of five children, so that we have now twenty : pray earnestly that the Holy Spirit may descend upon them in all His renewing, sanctifying, and saving influences. We are anxiously looking out for a letter respecting the lady who is to come out to take charge of the school, as we think they will then be much more efficiently taught than they are now."

Miss Grant's own views and feelings in the undertaking are shown in the following report of her voyage and arrival.

"On Tuesday, March 21st, we had a storm! went to bed quietly Monday night: at four, an appalling motion of the ship; six o'clock, the dead lights were put in, went on deck, awe-struck with majesty; we were in a deep valley, the sea like perpendicular rocks around us, mainsail split, mainmast snapped! ropes cracking, 500 miles from land, the vessel dashed about like a plaything. Read Isa. xl.; Ps. xxiii., xci., cxi.; Rom. viii.; Acts xxviii. Again and again I lifted up my heart in prayer. The captain seemed anxious; feared one sea after another might overtop us. My feelings were strange, but I was not afraid. I felt at peace with God, and in the most solemn manner committed myself to Him for life or death. The thought of the fearful anxiety and distress it would cause you all, was very trying. My whole soul was filled with extraordinary sensations at the thought, that before night I might have exchanged the cross for the crown, might have seen my Saviour, and entered into everlasting rest. I remained reading and conversing with the poor stewardess till about four, after which the storm abated. The thankfulness I felt is not to be described. I read one of the thanksgiving Psalms with Elizabeth. When walking the deck in the evening, only judge what I felt to hear the captain say there was every probability of another stormy night; and soon the heaving began. I had reading and prayer with E. and the stewardess; I felt much peace and quietness of spirit, and had no feeling

of fear or distress. We again lost a good deal of tackling, but the storm was less severe. A happy thought it is, that there is not a groan or a sigh of one of God's people but what is noticed by him. I have, however, spent many very happy hours in my little barque. I never felt all the promises of God more precious to me, nor His presence more habitually with me, nor more power of realizing the unseen. I have found also, when sitting at the back of the helm, my usual post, with nothing but the vast, the very vast waters to gaze upon, that the sea is no bad place for enabling me to meditate on the greatness and majesty of Him with whom we have to do; and then, to turn from this contemplation to consider the gracious and condescending invitations and promises of Scripture, showing us all this vastness and power willing to be exerted on our behalf, makes me catch something of a glimpse of the Christian's God. 'May this God be our God and our guide even unto death!' Yes, now 'to be guided by His counsel, and afterwards to be received into glory,' is the very summit of all I desire: deny me what He will, if I have this as my portion, I shall be satisfied—'satisfied when I awake up in His likeness.'"

"*June 2nd.*—Arrived this night with inexpressible thankfulness at Cape Town: the evening was lovely, as we entered Table Bay. On landing we were conducted to a large boarding-house, kept by a christian widow; and my heart sprang within me as I took up every book on the drawing-room table, and found them of a christian stamp. On Saturday I went and called on Miss Hone, who, I found, had not left the

town, and was with Dr. Philip, the missionary; so to his house I adjourned, and found the dear, good, venerable man, who was kindness itself to me, as also his wife. On Sunday we drank tea with them, and went to chapel in the evening; and right cheered has my heart been with once more being watered with the sweet Sabbath showers."

* *"Singapore, Aug. 5, 1843.*

"When about eight miles off I saw the town lights peeping up here and there, I began to look with as fixed a gaze as ever miser eyed his heaps of gold. There lay before me the land of my future life—or it may be death;—the land of my solitude—the land of my labours;—but I trust, also, the land where I may be permitted to gather many a rough unhewn stone, to shape and fit it for a place in the spiritual temple above; a land which I know my God careth for, and on which his eye rests from the beginning to the end of the year.

"We dropped anchor on the morning of July 29, (do look at the 'Manna' for that day, viz. Ps. cxxi. 2; Num. vi. 24—26.) I retired for a few hours, and after an early breakfast a messenger from Mrs. Dyer came, bringing to me a very kind note, expressive of her regret that Mr. Dyer, being in Hong Kong, could not meet me on board, but that the bearer would conduct me and my charge to our respective residences. Mrs. Dyer came out to receive me, and gave me a cordial welcome. After reading my letters, I went down to the school-room, a nice airy place, with a good gallery in it, and a number of lesson-books hung round it. The children looked pleased

to see me, saluting me with a funny '*How do you do, Mees ?*' A nice, intelligent, pleasing set of girls, that in point of mind and manners would do credit to any English charity-school. No need to call to order, or to find fault; all is prompt obedience, and anxious desire to please. I shall soon get up Malay enough to make myself understood. I am persuaded, by what I already see, that I am cut out for my position, and if great my need, great my strength will be. '*Be mine* to do His will, and *His* to fix my time of rest.' "

" *Singapore, Aug. 11, 1843.*

"I arrived here July 29, was welcomed by a kind note from Mrs. Dyer, and went on shore with a friend sent by the Assistant Resident for Miss Scott. Being utterly worn out with inactivity on board ship, I was delighted at once to set to work, and on the day after my arrival (Saturday) I began my school, consisting of twenty-one girls, (one absent from sickness, however,) the eldest sixteen, the youngest not more than six or seven. I find the girls in very tolerable order, anxious to please, eager to learn, and very grateful for instruction. All thoughts of proceeding to Hong Kong have been dismissed from my mind since arriving here. I have as much to do as I think desirable at present. When I have acquired a greater knowledge of the language, and find my constitution has become accustomed to the climate, I shall then try to throw the net over the mothers as well as the children. I have engaged an able and intelligent teacher, named Ab Doolah, to instruct me in Malay, and I intend to speak, read, and

write this language easily before I dismiss him, his terms for attendance for a month (one hour per diem) being only three dollars. On the whole, I should say that these Chinese children *quite* equal the English in point of ability, and, generally speaking, are lively and ardent in character;—their costume very neat and suitable, and their knowledge of English increasing daily, understanding it, however, much better than they can speak it. Mrs. Dyer kindly continues to superintend the rice and curry department, which would sadly have nonplussed me. I have called on all the missionary families here, with many of whom I doubt not I shall form a pleasant acquaintance; but other society I do not mean to *seek*, as much visiting only monopolizes time, and leads off from my one object. As to this family, I can only say, ‘The lines are fallen unto me in pleasant places,’ and the prayers of my best friends are fully answered as to my comfort and happiness.

“I have seen Miss Crosthwaite since my arrival, who is occupied with an infant school.”

Miss Grant’s station is so important, and has so direct a bearing upon China, Singapore being a favourite resort for Chinamen, some thousands of whom annually arrive there for purposes of trade, that we are desirous of giving large extracts from the interesting details furnished by her letters.

“October, 1843.

“The children in my school can all speak a little English, and read the New Testament readily. They are eager to learn, and several of them show a great interest on the subject of religion. Mrs. Dyer heard

one of the girls wrestling with God in prayer, appearing quite overcome with the sense of her sins. This was delightful; and it is very interesting to hear her, every night, entirely of her own accord, conducting worship with all the other children before they go to bed. There are not many words in their prayers, but an urgency for the teaching of the Holy Spirit, which, I am certain, is an acceptable petition to the Hearer of prayer. These were idolaters a year ago. Many of the girls are betrothed, and would be shut up if they were not with us. There is a present of fruit for me almost every day from them. Still, among the natives generally, there is much ingratitude, and a non-appreciation of our object, which is very painful; and yet useful, as it leads to a searching of motives and singleness of aim. It is, however, very evident to me, that God has opened a door in this place for the entrance of the truth; the darkness, however, is still very dense. On the other hand, I must mention, that there is a remarkable spirit of prayer amongst the children in the school. When they first began to pray, Mrs. Dyer asked them, if they would like a book of prayers to assist them with words. To this they replied, 'Oh! no; we know what we want.'

"November, 1843.

"You will now, dear friends, have some idea of my China schools, in the detail of its proceedings. But as those who love the Lord, you will be desirous of knowing what tokens of the presence of the Spirit are to be discerned in our midst—are there any? Yes—praised be God, there are. There is a girl about fifteen here, who, I have no doubt, has believed unto

salvation. She is not of a naturally amiable disposition, selfish, and somewhat sulky; but this being the case, it has enabled me the more clearly to discern the open and decided warfare she is waging, in God's strength, against her own natural corruption. I was showing them a very interesting pictorial delineation of the *heart*: on one side, the different shades of the evil heart, till lost in perdition; and on the other, the same in respect to the renewed heart, terminating in glory. The girl I allude to, listened with deepest attention to my explanation of this picture, and then, when I had done, she pointed to a heart, in which Satan sat as king, with all his evil angels, holding full possession of that soul; she burst into tears—hid her face—and said, 'That is MY heart.' Surely this is the office of the Spirit, to convince of sin. Another of the elder girls, whom we call Miss Greenhow's girl, has lately had a severe attack of illness, of a very distressing nature. One day she said to me, 'I don't know how to be patient any more'—plainly making me understand her longing desire to be so, and yet the irritability of nature crying out. On putting the question to the assembled class—'Were one of you SURE of dying to-morrow, what would you do to-day?' the answer I received, indeed, from one was, that 'she should be getting her grave ready,' (a very important business amongst the Chinese); but another replied, with almost a frown of resolution on her face, 'I would believe STRONGLY in Jesus.' The room in which the children sleep, being below the one in which I sit in the evening, and there being no such thing as deafening of floors here, I am quite aware of all that

goes on below me ; and every night, two of the elder girls collect the school, and the one reads, and the other prays ; frequently their little worship closing with singing a hymn : I never interfere with this, but, I assure you, the sound is music in my ears."

" *May*, 1844.

"My girls received, this week, two most sweet letters from Ruth and Christiana, Miss Aldersey's pupils, at Chusan, in reply to theirs ; and I had a few very kind lines from Miss Aldersey, who begs that the correspondence between our China daughters may be continued.

"As to my school—Oh it is my pleasant work, and my comfort ; never did teacher and pupils love each other more, and even some of the parents show something like gratitude. A new pupil was brought me to-day, and entered for *two* years ; so that now I have twenty-six souls looking to me for probably the only instruction they will receive during their lives. Oh it is a responsible thing to be thus one's brother's keeper. Pray for me, that I may be faithful. I now number seven, of whom I have good hope that they have passed from death unto life. We are reading some of the Testament types ; and their degree of perception as to what was intended by the type, leads me to think that such clearness of view could scarcely exist amongst ignorant young girls, except as taught by the Spirit of all wisdom.

"I am told that in *seven* or *eight* years, I shall feel no annoyance from the heat here. Whether I remain longer or shorter is not mine to fix, and let us thank God for it. I feel it such a special kindness of our

Heavenly Father not to let us know beforehand our path in life, and that he himself has bid us 'not to fear,' and has promised to hold us by our right hand. Though, as I am called to live alone just now, it is rather a trial of courage; for the Chinamen are so fond of paying midnight visits, that my faithful servant, a black Madras man named 'Keaper,' sleeps outside my door, with a drawn sword to protect me. I am sure it will please you to know that I have so devoted a friend in this man: he pays me the kindest attention, bringing me pineapples, or anything refreshing he can find; and then he has found out that I like *roses*, and many is the lovely one he brings me: I do hope too that he is a Christian. The dear China girls are more and more interesting to me: the season of their new year was a sifting time, and truly many of them stood the test in the endurance of parental wrath and *beatings* in a way that has made my heart leap for joy, as it has shown me that there was an incipient martyr's spirit among them."

"July 10, 1844. .

"I am truly rejoiced to say that I think there continues to be much life amongst these dear girls: the conduct of the two elder ones is very lovely indeed, the one named Chunneô, to whom you allude, the other the younger sister Haneô. (These girls have almost all of them the 'Neô' added to their names, it being in fact not a part of the name, but an adjunct of politeness, equivalent merely to our Miss.) These two girls have, I think, true piety rooted in them, and they have now become my two regular monitors: they have a small plantation a short dis-

tance from Singapore, left them by their father ; and on the occasion of Haneô spending a day there lately, she took the idols which had been stuck up by the labourers in various parts of the garden, and dashed them to the ground ; and when the men looked up amazed at her, she pointed out to them the helplessness and powerlessness of the idols to help or defend themselves. This act might have brought her into trouble, had she not been a girl of the highest caste, viz. Hokkien, and the men of the lowest, Macao. The two sisters are a great contrast ; Chunneô being a lively, rejoicing, cheerful-hearted Christian, resting with delight, and entering largely into the fulness and freeness of the Gospel scheme : Haneô on the other hand at times overwhelmed with a sense of sin, doubting if she has not been guilty of the unpardonable sin, and with difficulty floundering out of the mire of despond so as to establish her footing firmly on the steps of the promises.

“ The Governor’s lady sent for me to spend yesterday with her. She was most kind, and promised to give £7 a year to my school. My dear China girls are all going on to my heart’s satisfaction. I fix my eyes on two promises : one is, that ‘ My word shall not return unto me void ; ’ the other, ‘ He that soweth and he that reapeth shall rejoice together.’ Oh ! the hindrances there are to religion here ! When I consider the native character, it is a marvellous thing to me to see even one genuine convert. Anywhere it is a miracle of God’s own working, but especially so amongst the heathen. Still, my little band are a perpetual joy to me ; and I do trust that these flowers

offered in the bud, God himself will acknowledge as no mean sacrifice. They are dear children; and it is most animating to hear them speak, and to see the consistency of their conduct with their words; so that I cannot but feel, and with intense delight, that my 'labour is not in vain in the Lord.' It is sweet to see them such lowly, humble characters,—as yet, dear children, ignorant of the jarrings and dissensions of English Christians,—beautifully and simply obeying the precept of 'walking in love.' Before six o'clock in the morning I hear many of them reading their Bibles, and consulting about its meaning in a way that clearly proves to me that the Spirit of truth is working powerfully on their hearts."

"August 31, 1844.

"As to my mission work, I have still all to thank God for. Those that did run well, are going evidently from strength to strength; and my dear christian girls, Chunnêo, Hanêo, Jeinnêo, Lexen, Benêo, and Pan Leang, are each a very great comfort to me; and though, of course, English is as yet a great effort to them to follow out fully, yet, on a Sunday afternoon, these girls will bring me passage after passage of Scripture, which they have voluntarily learnt; because I verily do believe they can say with David, 'Oh! how I love thy law.' In the verses they choose, I see a great deal of character revealed: Chunnêo, my young, happy Christian, to whom the Gospel is as wine, giving her a merry heart, brings me verses full of the joy of the Lord, being her strength. Her younger sister, Hanêo, repeats to me such psalms as begin with, 'Hide not thy face,' &c.

Their correspondence, also, with Miss Aldersey's girls, continues to be very pleasing. If possible, I will get one of their letters translated and copied for your perusal. All these girls will, probably, leave me in a year; and a sore time it will be to me, but the terms for which their parents engaged will then expire."

Literal Translation of a Letter from Hanéo, one of Miss Grant's pupils, to Ruth, a Javanese girl, brought to the knowledge of the truth by the instrumentality of Miss Aldersey, and now living with her in China.

" September, 1844.

"MY DEAR RUTH,

"We received your letter, which made me very glad. We thank God for having helped us, and given us a teacher, to teach us how we may get a blessing for our souls. Moreover, He has helped us to believe on the name of Jesus Christ. When you were in Singapore, we knew not one thing; but God has brought us here, and bids us learn whatever is good. See how great the Most High God is to us sinners. Thus let us thank God, and His Son the Lord Jesus Christ.

"Oh my friends! what you say is true. Yes, we are all sinners: nevertheless, the Lord Jesus Christ came to die instead of us. Besides, we are brothers with Him. We have one Shepherd; that is, Jesus Christ. I hope you will become a great light in the country of China; that, when men see your good deeds, they may glorify our Father, who is in heaven. We pray to God, night and morning, to bless you, and to watch over you, and to

keep you from all dangers. You must also pray to God, to help us, and our mother, for she does not know the way to salvation; but God can teach her. Oh my friend, pray to God for our mother, that He may give her the Holy Spirit; for it is His work to make new men's hearts. When you were in Singapore, I too did not know the way that gives salvation: we worshipped stones. But see the kindness of God, He helps us to believe on the Lord Jesus: besides, the Lord Jesus has promised, whoever prays to God in the name of the Lord Jesus, He will give to them. I know God has power; He can make new our mother's heart. Oh my friend, pray to God to help us, and our mother; and all the girls in Miss Grant's school; for there are some who believe in the name of the Lord Jesus, and there are some who do not believe in Jesus; nevertheless, God can change their hearts. I hope you are well and happy. Tell me what news there is in the country of China: and when you hear your teacher teach men, will they hear about the religion of the Lord Jesus? You ask me how the Holy Ghost first moved my heart. It was by a sermon from Mr. Keasbury, which first, with the blessing of God, gave me the wish to seek God, by praying to him in private. See now the kindness of God to us! Let us thank Him and Jesus. Oh, I wish to tell you, we are in Miss Grant's school; we shall soon be separated from our beloved teacher; and when I think thus, my heart is full of sorrow; but God has said, 'Fear not.' He will dwell with us: this gives peace to my heart. I also pray to God to help us, in order that God may make us a great light

to the country of Singapore, that when men see that our works are good, they may glorify our Father in heaven. Oh my friend, do not forget to pray for us, that God may help us. Give my salaam, many, many salaams to yourself, first, and give my salaam to your teacher and sister, and to all whoever loves the Lord Jesus Christ.

I am your true friend, Hanio."

" *Singapore, April 9, 1845.*

"My two dear elder girls grow bolder, I think, in acknowledging religion in the presence of their friends, and a remarkable scene occurred at the China new year, on occasion of a sum of money being stolen from the inside of the idol—a very common place to preserve the money dedicated to the temple worship. An immediate search was made for the money; but not finding it, they had recourse to *divination*, and one was selected as the man by whose mouth the idol should speak. This poor man began working himself up to a frightful state of agitation and excitement, and incense was smoked around him till he was nearly stupified; he was then pleased to declare Chunio's *uncle* to be the thief. The girls, knowing their uncle's innocence, were most indignant, and stood forth and declared the utter helplessness of an idol, that must borrow a *man's* mouth to speak through, having no power in his own; and the folly of believing the idol had power to help others, when he could not even keep the treasures lodged in his own bosom. As to their opinion altogether of idols, they declared it most unshrinkingly, before their uncles

and aunts assembled, and a deep feeling was induced at the moment; though as to subsequent effects I know nothing.

“My two eldest girls continue in an interesting state of mind. One of these, Hanio, I confess I am amazed at. She lives upon her knees; and there is no lukewarmness, no mere words, in her prayers. She is also in the habit of collecting the children round her, and not only teaching, but exhorting them—and that with ‘strong crying and tears’—to receive the truth into their hearts. No later ago than last Sabbath evening, when I returned from evening service, the rest of my party, to whom I will hereafter allude, met me, saying they had been quite amazed at seeing and hearing Hanio address the school. It was eight o’clock; the children each seated on the foot of their little cots—Hanio in the middle, presenting to them the most lively picture of a crucified Redeemer’s love; and then putting it to them, how they could hope to escape, if they neglected their present opportunities: she then turned and addressed one or two of the most careless by name, warning them of their danger; and ending with the most fervent entreaties to her own mother, who was present, not to cast her mercies from her. The effect produced on her little congregation was most powerful; her elder sister sobbed aloud, and some of the little ones, who had lain down to sleep, awoke by her voice, were sitting up leaning on their little elbows in bed, looking at her with amazement. The remark of one of my party, who saw Hanio, was—‘Really, as I looked at that girl’s countenance, she seemed to me

as one filled with the Holy Ghost.' I cannot divest myself of the idea that God is preparing this girl for future scenes of trial, if not of suffering. I am deeply thankful, that out of Hanio's family, God has, of his love, been pleased to call another member to the acknowledgment of the truth; her eldest sister, Chunnio, being also a lovely young Christian. Hanio I call 'John Huss,' but Chunnio is a 'Melancthon;' their ages are seventeen and fifteen; and I do think, when they are obliged to leave me, they will nicely strengthen each other's hands. I believe they are sealed to the day of redemption, and if so, the trials they must necessarily undergo will but strengthen and confirm them in the faith. An incident, though very trifling in itself, yet which pleased me, occurred last Sunday. I was standing by my venetians, for windows we have none here, when I saw a nice little simple-hearted child, named 'Amoy,' come from underneath the verandah surrounding the house; here she stopped, and looked eagerly around on both sides, as if fearful of observation; and I retreated, fearing all was not right; but judge of my pleasure, when I saw this little one dart over the flower-bed, and plunge herself into the midst of a thick creeping plant, whose leaves almost entirely hid her: there I saw her kneel down, and clasping her little hands, I heard her tones were those of prayer. The recording angel, I feel convinced, knows them all; but the only words that reached me were 'ampun' (pardon), and 'amat kasihan' (very kind). She was not above five minutes in her leafy oratory, when up she sprang, and darted away, singing one of their hymn tunes

as gaily as a lark. None but the heart of a teacher of the heathen can fully enter into the mingled feelings of hope, fear, and thankfulness, that arose within me. My oldest scholars are all beginning to read English with understanding; some of them write really very well, embroider beautifully, and are very intelligent and rational in conversation. My elder girls alone now require palanquins to go to church on Sunday; all the rest walk like one of our Sabbath schools, two and two, to church, and the natives say nothing. I often visit the parents in an evening; they give me always a most kindly welcome, and are pleased at my coming amongst them; and often I have many compliments paid me. And it is a great help to me, that the China people all round look kindly upon me.

"My Bible class still continues steadily on Friday evening at seven o'clock, and I am quite satisfied with the measure of progress made by the young people as a class."

"September, 1845.

"You are aware that the term of agreement with my pupils is, generally speaking, for three years: one year (alas!) of that term had run out before I arrived in Singapore; hence my older pupils have fulfilled their agreement, though they have only been with *me* two years. With the names of some of these dear children who have now left me you must have become somewhat familiar,—such as Chunio, Hanio, —their younger sister Kaychae, Leen, Chan, Beenio, Jim, &c.; and you will naturally wish to know what has been done for these girls during their residence

in the school. As in every true tale of life, my school must tell a tale of mingled joy and sorrow. The first girl to leave me was Chan, the bosom friend of Chunio: this girl was a pattern of propriety in the school, but there was always something of want of *spiritual* perception of Scripture, that made me feel anxious for her. She read her Bible and spoke of her Saviour much, and prayed often; but, as Chunio expressively said to me, 'Yes, Chan prays, but she does not pray *diligently*.' Chan left me to be married,—wept much at quitting the house, and wrote me several notes, expressive of distress of mind in the prospect of her approaching wedding, which, if conducted in the Chinese style, must be an idolatrous ceremony. I laid before her her duty, and prayed for her—more was not in my power. After a few days had elapsed, I went down to see Chunio, who was at the time confined to bed by sickness. She was in tears. I enquired what was the matter. She replied, 'The devil has won; Chan has bowed before the idols!' Oh, those words fell heavy on my heart! My labour had been in vain, and I could not help saying, 'Well, let but Chunio and Hanio leave me, and let *them*, too, bow the knee to these abominations, and my work in Singapore is done, and my school shall be closed.' Considerable surprise and distress were to be seen amongst my little group. What! the well-behaved, earnest Chan, had not had strength to carry out those very principles which, on the occasion of a young friend's marriage, her school-companions well knew she had herself advocated! But so it was. All that I can tell you since, is, that

on occasion of one of my younger girls going in to see her unexpectedly, Chan was alone, and a Bible near her on the table. May the good Shepherd yet recal this wanderer !

“Soon after all this took place, I found it was time for my much-loved children, Chunio, Hanio, and Kaychae, to leave me, along with their mother, the Chinawoman who has acted as a sort of matron in my school. For many months the two former of these girls have been most anxious to make an open profession of Christianity, which, for the last year and a half, I have not a doubt, they have *fully* embraced in their *hearts*. Their father has been long dead, so the mother’s consent was the only thing wanting in order to their being baptized. This they pleaded and pleaded for, but in vain—and worse than in vain ; for at last the mother became so violent, and so coarse in her language to them, whenever they alluded to the subject, that they were convinced it was in vain to ask her again. But what was to be done ?—the time was drawing very near for their leaving, and if they once left my house unbaptized, they never would have the opportunity afforded them afterwards. I therefore laid before them, in writing, all the most painful consequences that might follow their pursuing a determined course in regard to their baptism, and bid them take time for thought and prayer, and then give me their resolution, by which I should act. I never saw a more delightful, calm, composed ‘counting of the cost ;’ but there was not a symptom of wavering ; and on Friday night, August 1st, at ten o’clock, the die was cast, and my children authorized me to

request our chaplain, Mr. Moule, to baptize them publicly on the following Sunday. The baptisms here always take place during the evening service on Sunday; and I do assure you, the interval from the Friday night until the Sabbath evening was a time of dreadful nervous tremour on my part, as well as on that of my girls. Up to six o'clock on Sunday night, the mother had not an idea of what was about to take place; for I thought it imprudent to mention it to her until the very moment was come, lest she should carry the girls off, and lock them up out of my reach. I can truly say that Sunday, August 3rd, I spent on my knees; nobody could help me but God; and towards afternoon, I felt that I had taken hold on his strength, and 'His strength was made perfect in weakness.' As the bell began for evening church, I heard my children shut themselves into their room for prayer, along with their brother, who, I think, has been deeply influenced by the pious example, exhortations, and prayers of his two sisters, and who had determined to come forward with them as a candidate for baptism. We had resolved to have the carriages ready, and then I was boldly to ask the mother's consent once more; if she gave it, well—if not, we were to jump into our carriages, and get to church before she could overtake us. I asked the mother if she knew her children were going to church with me? 'Yes,' she replied, 'wherever Missie pleases to take them;' for she has trusted them entirely with *me*. But then I was obliged to put myself in the position of a suppliant, and to tell her, while the three dear children stood behind her, the very images of terror,

that we had come to one determination, namely, that they should be baptized that night; but that one sorrow was connected with it, which was, that they must act in opposition to her authority, inasmuch as she was opposing the Almighty. Her agitation was extreme whilst I was speaking to her, but God, I do think, gave me in that same hour what to say. In short, I did not leave her till she had given a species of consent, by telling me if *I* wished it, she could not oppose me. I seized my opportunity, thanked her warmly, bid the children do the same, and jumped into the palanquins; but I saw her come out and look after us, on which I paused, and said, 'Nomio, why should not you come too, and witness what is done?' She replied, 'If Missie likes to allow me;' and the next moment the mother and her two daughters were seated beside me on our way to St. Andrew's church. Two highly respected individuals stood as sponsors along with myself, and I think I never felt a more pure, holy joy in my life, than as I heard the foreign-accented responses of my dear girls, as with their brother they replied, 'All *dis* I steadfastly believe.'

"When I returned from church that evening, my heart overflowed with thanksgiving, and I could only say, 'Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.'

"Before these girls left me I gained permission from their mother to go and fetch them every Sunday morning, to remain with me all day and return in the

evening. The Sabbath morning after, I started at gun-fire (five o'clock) in search of them, and with an exulting heart brought them back with me; they had been up since four o'clock, waiting for me.

"As to the others of my old set, I can only say of Leen, she left me somewhat abruptly; her term was accomplished, but her father, who is an idol-maker and actor, would not even let her come to take leave of me; but I hope yet to seek her out, as she lives a long way off, and to tell you more of her. Beenio is a very hopeful scholar, but has been so dangerously ill, that I have been obliged to sit up at night with her; and at last the doctor told me I must at once send her home, for she was growing worse and worse every hour; she is still ill, but should she not recover, I have a very comfortable hope that she will prove a saved one. Jim, a very interesting, gentle, amiable girl, of about thirteen, has yet a few months to run out; she is now my head girl, conducts worship in the evening with the rest, and, I humbly trust, is one who will not have attended school in vain."

"October 8, 1845.

"All goes on delightfully, in point of good conduct, with Chunio, Hanio, and their brother; I do love to watch the grace of God in them, though their faces are often sad, on hearing their mother and relatives tell them, they have disgraced themselves and their families, by being baptized.

"As to my school itself, I am going on with twenty-nine, though with a good deal of effort; nine of these form my first class, and all are very pleasing, well-behaved, and intelligent; but the remainder, especially

my third and fourth classes, are very wild. I have one monitor, Jimnio, who is a dear good child, and I do think genuinely pious. I am not certain, as to the state of others in my first class; but it appears to me, there is more head work than heart work. Jimnio's agreement of three years is just ended, but her mother has given her to me for another year. Kinebougé, a curious, good, half-witted, 'poor Joseph' sort of child, has also been promised to me for two years more; and my little pet, Amoy, who prayed in the bush, continues a remarkably sweet and lovely tempered child, and has a very musical voice, in singing her little hymns. I visited her mother in sickness, and have had the ability to be kind to her; and she, surprising to say, seems to be grateful to me for this, and I think will give me Amoy for three years more.

"I have had communication, and that of a very pleasing kind, with my late pupil, Chan; she wrote to me saying she had committed a great sin, when, on occasion of her marriage, she bowed her knee to the idol, with aversion and horror. Thank God that she did not bow her heart, and that now her only comfort is in reading her Bible.

"I have now got one darling little babe, whom I call my very own. Her name is Key-oh. She is an orphan, and was entered in the school by her grandmother, who has since then gone off to China without a clue as to what has become of her, so that the child is left entirely to myself; she, little thing, has taken the most intense fancy to me, and I love it as if it were my very own. I never saw anything improve

like this little darling, since she came to school ; on her first entrance, it was awful to hear the filthy, polluted language of this babe of five ; and now the little dear is becoming good and obedient, and re-proves any of the newly-entered ones when she hears them swearing. These children scarcely ever fight, except with their tongue ; but if in playing, one of them transgresses the rules of the game, in an instant the other will turn round and abuse, not the girl herself, but her mother, or grandmother.

“ Give a kind message from me to Mrs. G. Oh, the difference between her pupils and the heathen ! They are partakers of the covenant and the promises, and their doom will be seven-fold more awful than that of heathen children, if their privileges are slighted. This is a subject that has deeply impressed me of late, especially when meditating on Ezekiel xx. 92. I feel for those who are tried with their pupils ; but let them resolve that they shall improve ; let them pray for them, and pray with them, not sparing themselves, and good results will follow.”

“ Feb. 8, 1846.

“ As regards the baptism of my girls, I had indeed many doubts and fears ; yes, up to the last minute, I doubted whether they might not, in the very church, shrink back. But the Lord knows his own ; he had chosen them from all eternity ; he had sought them out ; and I have now little fear, as I believe that they are not mine, but the Lord’s converts. They continue to be allowed to come to me every Sabbath—I regularly going to fetch them myself before daylight, and returning with them about nine at night. But by so

slender a thread do I hold them, that were I not to go and fetch them *myself*, I am persuaded the mother would refuse to let them come. Their trials lie more in the way of taunts and derision, and false accusations, than actual persecution; but as Chunto is a girl of most tender, sensitive feelings, these cruel mockings wound her deeply.

"Of Jim, I can only say that her mother has promised her to me for another year,—but, latterly, my heart has been a little heavy about her; being of a yielding disposition, she has appeared to be a good deal led away by another girl, of whom I do not think well: but still Jim's heart seems right towards God, and she has a tender conscience, with a love for her Bible and the means of grace. All this is very pleasing,—and even though she should leave school without professing Christ, the incorruptible seed has, I think, sunk too deep in her heart for it ever to prove to have been sown in vain.

"As to Beento, she left me apparently dying: her father seemed to take a rooted aversion to *me*, and her mother, who by no means had the same feeling, soon after Beento's recovery, fell ill, and died. I could get no news of Beento, except incidentally: a woman, who told us Beento's mother was dead, remarked at the same time that she knew not what ailed the girl,—for that, when her mother was buried, she would not burn gold paper for her; she would not worship her spirit; she would not follow one of their customs, but sat alone entirely silent. I then found out that the father had sold his child for forty dollars; and this is the last I have heard of Beento."

"*Singapore, April 8, 1846.*

"It seems to me that there are some details regarding my school of real interest at present: I therefore wish to forward them to you, in order that I may cheer your heart with proofs that your labour of love in the Lord is not in vain, any more than my own. Enclosed, you will find, in the first place, two letters from Chunio and Hanio, which were written in their own home in Singapore, which I have copied over *verbatim*, for your perusal. The friends they address, I believe, I need not introduce to you—you are familiar with the two christian pupils, who followed Miss Aldersey to China. After perusing these letters you will not be surprised at my saying, that after these two girls have spent the Sabbath amongst the others, an influence for good seems to rest upon the whole school; and I quite regard these two (especially Chunio, whose sweetness of manner makes her universally beloved) as fellow-helpers with me in the mission work.

"I am beginning again to get the school into better order; as an instance of it, whilst instructing one class in religion, another class in the back-ground are engaged in preparing a spelling lesson for me; and they are very fond of affording me audible proofs of their industry, by learning pretty loud. I observed however, with pleasure, that when I began the prayer, 'Lord, open thou our eyes,' &c., which I am accustomed to use before reading Scripture—the members of the spelling class with one consent remained perfectly silent, until I had finished, and then no sooner was the 'Amen' said, than they again began

their stentorian efforts to be heard. This seems perhaps a trifle, but I do not regard it as such; for it always appears to me to be an awful part of the Chinese character, that they are totally wanting in the organ of veneration; and when in their own temple at worship, there is no semblance of reverence about them.

“I know not whether you may be aware that secret societies, or brotherhoods, are extremely common amongst the Chinese, the bond of which, alas! appears to be nothing but iniquity: they take the most binding oaths never to betray, or forsake each other; to help each other in every undertaking, bad as well as good; and this bond they seal by sipping each other's blood. Two of these brotherhoods, or ‘Huys’ as they are termed, (pronounced Who-ease) have lately had a violent quarrel, the one party acknowledging a black-faced, the other a red-faced idol; they have met in crowds of 6,000 at one time, and have proceeded to such lengths as will no doubt soon lead to the suppression of these disorders by the government. You will not be surprised to find me acknowledging that I have felt at times a measure of trepidation, on going alone at four o'clock in the morning into town to fetch my girls: also at visiting them in the country; but hitherto, thank God, I have never once been molested, and you may remain perfectly convinced that I shall take every due care of myself. On one of my country visits one evening, I descried a pair of most brilliant eyes, peeping through a hedge at me, which with a true maternal feeling I at once recognised as belonging to a child of mine; I stopped

my palanquin, and in a moment rushed out Beenio, whose stepfather, you may remember, stole her from me some eight or nine months ago. Our words were few that night, but as I had now discovered where my child was, it was 'comparatively easy to get at her; so I took an early opportunity of visiting her little abode again, and a most affectionate welcome she gave me; I brought her a large printed Testament, which she received joyfully, and on questioning her whether she still remembered how to read it, she said, 'Yes, how could I forget?' On this I opened at the 10th of John, and pointed to the 14th verse: 'I am the good Shepherd, and know my sheep, and am known of mine.' I was surprised to find her read this readily: I then said, 'Yes, Beento has *read* this, but she does not *understand*;' on which she looked up archly at me, replying, 'Yes, I know,' and translated it into Malay immediately. Still uncertain, I doubtingly said, 'Well, I am glad to find you know the meaning of the words; but you can't tell me who the good Shepherd is, can you?' 'I know that's Jesus Christ,' was her ready response without one minute's hesitation. I sat with her for some time, and all her remarks and looks proved to me an interest in the subject. As I came out of her house, a mother hen had just gathered her brood together, on which I said to Beenio, 'When you see your hen collect her chickens, what do you think of?' 'I know, I remember what I learned at school,' she replied, and in her broken tongue, said, 'As a hen *gaderet* her chickens under her wings, so would I have *gaderd de*, but *dou* wouldst not.' On meeting her husband,

she begged me to ask him to allow her to spend the next Sunday with me; and the meeting between Chunto, Hanlo, and herself (to say nothing of myself) was not a little joyous. I thought of Krummacher's pretty chapter on the 'Hidden Church,' as I looked on Beenlo's poor little hut, in the midst of the sugar plantation where it stands: and felt convinced God was secreting one of his jewels under that thatched roof, over which I do believe He will watch, as over the apple of his eye."

The preceding details have related almost exclusively to the Society's own agents, but it has been its privilege to participate in the labours of others, and to aid many important efforts in the cause of Female Education. Upwards of £2,000 has been distributed in grants of money, to various female schools connected with the great missionary societies, besides large supplies of school materials, and several thousand pounds worth of articles for sale, contributed by the kindness of their different friends in the working parties, which have realized a large amount abroad. It has been delightful thus to be associated with different missionary enterprises, and, by direct correspondence with the devoted labourers in the field, to become intimately acquainted with the varying aspects of that great spiritual warfare which is waging between the advancing kingdom of God's dear Son, and that of the Prince of darkness, who has so long reigned undisturbed in those benighted countries. It would be pleasant to present passages from the letters of fellow-labourers abroad, gratefully acknowledging the grant which relieved from embarrassment, or encouraged

the reception of other destitute children over whom their hearts had yearned; or describing the joyful welcome with which the box of new school books and pictures was received by teacher and pupils; but space will not permit. In addition to these modes of helping the work, they have been able, on several occasions, materially to assist the daughters of missionaries and others, who had the prospect of promoting their object, by securing their training in one of the model schools; and in many cases further benefit has also been afforded by defraying, wholly or in part, the expenses of their passage to foreign countries.

In connection with this subject, the Committee desire to notice the pleasure they have had in the formation of kindred associations; and in the successive establishment of the Edinburgh, Glasgow, Geneva, Basel, and Berlin Ladies' Societies, with each of which they maintain the most happy and cordial co-operation. The intercourse with the friends at Geneva has always been a source of mutual encouragement; and three years ago the bond of christian love was still further strengthened, by an agreement for the joint superintendence of the agents whom they send out. The Berlin Society, more recently formed, with whom a similar arrangement for mutual co-operation exists, affords an edifying example of love and zeal; and already reckons 35 auxiliaries in different parts of Prussia;—during the past summer the Committee have had the pleasure of welcoming to these shores their first agent, Miss Dorothea Keil, on her way to India, and of making

the needful arrangements for her voyage and future labours.

The Committee have always regarded the support and encouragement of private and individual effort, an important means of advancing the cause they have at heart; and the appeals they have received from time to time, have excited the deep and earnest desire for more enlarged resources to meet them. Mention has already been made of one case of this kind, Miss Aldersey's remarkable work in China. Till the last year she defrayed entirely the expenses of her school, but as God has blessed her exertions, and the people are willing to entrust their children to her care, she has been compelled to appeal to her christian friends at home, and the response has afforded her much encouragement. The sketch of her missionary occupations since she left her native country, contained in the following extracts, will plead powerfully with every christian heart, and surely lead to the conviction that this first christian boarding-school in China, has one of the strongest claims on our sympathy and help.

" Ningpo, April 15, 1846.

" It may not be uninteresting to you to know of my movements since I ceased to be a member of your Committee; and you will be the more prepared to rejoice with me in my joy, when I tell you, that my sojourn in Sourabaya was one of considerable trial and difficulty. On my arrival there, I had notice to quit immediately; on application to authorities in Batavia, however, through English merchants, I received full permission to establish schools. Neither Dutch nor English missionaries were permitted to reside at

Sourabaya ; they had been repeatedly refused : but I found then, as I am experiencing at this moment, that my weakness was my strength, it being thought that a solitary lady could not be capable of much either of good or harm. I spent the first six months at the house of a Dutch watchmaker, a professor of religion, who had married a native ; my object in choosing these humble accommodations being the speedy acquisition of the Malay language as spoken in that locality, and with this view I took my meals with my host and hostess. With respect to exertions for enlightening the heathen and Mahomedan population, I felt fettered in this first place of residence, and ventured to take a house in the midst of the Chinese and Javanese population, remote from any European. A Chinaman who had long joined the Dutch church, and to whom I allowed a monthly salary, was very helpful to me, in inducing some of his acquaintances to send their daughters for instruction. This man, Siou, promoted every little plan of usefulness I was led to devise, and accompanied me to the villages around, to the distance of six or eight miles, to distribute tracts, &c. He expressed his belief that one of his friends had received the Gospel, in consequence of his instructions, and encouraged me to regard him as one who would protect and assist me in every practicable way in my new residence, his house being separated from my little garden by only a bamboo fence. Alas ! this neighbour, on my refusing to lend him money, proved himself to be a complete deceiver, and in proportion as I had before hoped for protection from him, I now felt that his being so near increased my danger

and difficulty. I observed at this time that Sisa was very anxious about my personal safety. I had just been robbed of a valuable microscope, by my manservant, with the assistance, no doubt, of the Chinaman referred to; and from expressions dropped by Sisa, corroborated by what I had myself observed. I commenced the night on one occasion, not expecting to see the light of the next morning. God however preserved me, and vouchsafed to me in my work indications of His presence and blessing. With respect indeed to the danger I conceived myself to be in, on that memorable night, my agents assured me that it was their conviction that no Chinaman in Sourabaya would dare to attempt the act I had supposed was meditated, on a European; these same gentlemen, however, felt it their duty to inform me, that an Arab of high respectability had gravely told them, that the Hadjees were so ill at ease on account of my endeavour to urge the claims of the religion of Jesus, that if not on my guard in partaking of their presents of eatables, they would succeed in poisoning me. Many were the charms and spells directed against me, and scattered about my premises; these, of course, occasioned no uneasiness, except as exhibiting hatred towards the object I had in view.

“ At the commencement of my mission I had neither scholars nor books, (in any variety,) nor help, nor sympathy. I used to occupy myself in my early gun-fire walk, in composing a verse or two in Malay; for the children were very fond of learning and singing hymns, but I had none at that time. Very different the children here: I do not remember having once

heard a child sing for amusement; and in sacred music, my young people and myself have for the last two years been endeavouring to teach our scholars to sing a hymn, but there is now only one girl who can sing the tune called the "old 100th," and that she cannot sing quite correctly. There does not appear to be the slightest ear for music. But to return to Sourabaya. In my morning walks I was also in the habit of calling on the sick, and I then dispensed a considerable quantity of medicine. The success God was pleased to favour me with, in prescribing, promoted my endeavours to circulate religious truth. The *Raden Tamanggang*, (the Javanese Regent,) who was of course the first Javanese in Sourabaya, having heard of my success in cases of asthma, when suffering from a distressing attack of that complaint, earnestly requested my attendance: he was greatly and permanently relieved, and ever afterwards was in readiness to yield me valuable aid, although not favourable to the truth I presented to him. His occasional visits also tended to protect me, as the Javanese were utterly afraid of him. I could never collect more than fifteen boarders, and about the same number of day-scholars. Of these, several were much interested in the subject of religion, and I should gladly have remained among them until China Proper should be open (for I always made that reserve), had not circumstances arisen which obliged me to leave. Siou, whom I had regarded as faithful, proved, during the latter part of my stay, that he was more intent on benefiting himself and his family, than upon any other work. On his deception and inconsistent con-

duct being detected, he industriously applied himself to the breaking up of my little school; neither could I conscientiously employ him, as I had previously done. After five years' residence in Java, therefore, I was thus urged by circumstances to move northwards. On the day of my arrival at Hong Kong with Dr. and Mrs. Lockhart, from Macao, we received the pleasing intelligence that peace was proclaimed; a circumstance particularly interesting to me, as an answer to prayer for guidance, and that a door of usefulness might be opened to me, although it was not at all obvious, on my leaving Sourabaya, where or in what manner I could be useful in this empire, which was still in a disturbed state. After eight months' detention at Hong Kong, and a twelvemonth in Chusan, I find myself in precisely the situation I would be in, and have no desire or intention (D.V.) ever to leave Ningpo."

"Ningpo, Jan. 6, 1846.

"Will you present my warmest thanks to the Committee for the kind assistance they have yielded to my school? I earnestly hope it will be renewed, may I say *doubled*, on receiving this? and that the contribution will be granted *annually*. The children being bound to me, I am, of course, pledged to provide for them for the term of years specified in the several agreements, perhaps for two, four, six, or eight years. In other stations, where, on account of unceasing heat, one, or at most two, dresses form the whole suit required, and a thin coverlet for night, the expenses are, of course, less than in one subject to frost and snow. Hitherto the expenses have not

exceeded, or even amounted to, £8 per annum for each child: they will, however, probably exceed a little on my removing to a larger house, which I may find necessary shortly. In consequence of the deficiency of funds, I have been less active than I otherwise should have been in seeking to obtain additional pupils; now, however, that I find you feel a special interest in my school, I shall endeavour more assiduously to increase my numbers. I have, at the present time, twenty, besides my three pupils from the South, who indeed teach as well as learn, and four infants, who have been given to me by their parents, and of whom the three young women from Java take charge.

“Any little anecdotes which I may relate of my school, instead of being of the interesting character of those of your extracts, will do little more than remind you how uncultivated is the soil, and how much I need your prayers that faith, and hope, and love may ever abound in my breast, prompting to active, persevering, and prayerful devotedness. This heathen people, being altogether unable to appreciate my motives for the course I am pursuing, ascribe to me the worst. I have sometimes found it necessary to open for the inspection of my poor visitors every room in the house, to satisfy them that there is indeed no other foreigner residing here. There were two clever little girls bound to me for six and eight years, having been brought to me on the recommendation of one of my servants. The widowed mother and grandmother felt the most entire confidence in me, but several branches of the family were seized, after some months, with a panic, and

sent for my servant to explain her conduct in having induced the mother of these children to give them up for a term of years to a foreigner. On her going (it was at the distance of several *lis*), they loaded her with the most abusive language. The grandmother, who has the highest opinion of the school and of its directress, thought to gain over the noisy, querulous relatives and friends by the influence of her age: she therefore took a gong, and called together as many of the villagers as would listen to her, and vociferated repeatedly, '*Mauli Komiang*' (Miss Mary, by which name I am always designated) 'is a woman, and the best of women too.' Nothing, however, could satisfy the suspicious minds of the villagers, and I thought it would be politic, as well as kind to my servant, who had greatly assisted me in procuring pupils for my school, to give up the two children and the agreements which bound them to me. One was returning to the miseries of betrothment, and cried most bitterly on leaving me; both are very anxious to return.

"I have lost one little girl by death; she died in my own chamber, where, during the presence of dangerous symptoms, I had watched over her day and night; but the unhappy parents raised injurious reports, and, had I not observed much vigilance and unbending determination, seeking, at the same time, the wisdom of the serpent, I should have had some of my remaining pupils taken from me on false pretences, or perhaps stolen from me. One child, who had been on a visit for a few days, not returning at the time specified, I was informed by those I could depend upon, that it was the intention of the parents

to send her to a distance of thirty or forty *li* (a *li* is the third of an English mile), never to return. I took my manservant with me to direct me to the house. The mother dragged her out of bed, it being in such a dark room as not to be discernible. There was no appearance of illness such as it had been said she had been suffering from. I therefore mildly but firmly told the mother she must return with me. On this the mother made her way to her own bed, sat in the midst, and beat it most violently, tearing her hair, smiting her breast vehemently, declaring against my cruelty, and deploring her fate in the miserable tones which none can conceive but such as have heard the passionate lamentations of a Chinese woman. Upon this the neighbours crowded in, in such numbers that I could scarcely turn from the suffocating dust the poor woman had raised from her bed. I occupied myself during this strange uproar in urging my little pupil to put on her shoes; and then, with her hair dishevelled, I took her by the sleeve; she, however, made not the least resistance. Rejoicing that I had got through the crowd, and dust, and heat I had been subjected to, I was making my way home with my little rescued pupil, when the grandmother darted out upon the child from the yard and took her other arm, assuring me I should not have the child, but that she should take her in a few days to Kong-hwa. She knew she was violating a written agreement, which the Chinese hold as binding; and, although I do not suppose our consul would be prepared to interfere in such a matter, yet, as I knew the woman would fear the result of such interference, I thought it allow-

able to adopt the method of looking stedfastly in her face, and asking her whether she wished to see Mr. Thom. The woman immediately relaxed her hold, and we again set forth on our walk, much to my own, if not others' amusement, never having acted the constable before.

"You wish for information relative to Chinese women. You will judge from the above statement that they are not without energy, although unhappily ill-directed, and too often characterized by petulance and passion. I do not know, however, that I can say this is generally the case; and there is a class of women who interest me greatly, I mean, *widows*. They have passed, of course, through the miseries of betrothment, to which I referred in my last. On marriage, should the husband prove kind, her condition is, of course, improved, although that very kindness awakens the jealousy of the mother-in-law, who ordinarily resents it, especially if exhibited in the way of a present made by the husband; the present is taken away, and the woman most probably appropriates it to herself. Still the young woman, when married, and perhaps with a little family growing up around her, is not unhappy as before: but should her husband die, if she values her reputation, she must not—cannot marry *again*. The mother-in-law now resumes her undivided authority, except as the husband's father and brothers may share it with her. The widow has no power over her own children—she is thus rendered desolate indeed. The spirit subdued—chastened by a long succession of trials—widows appear to me particularly prepared to

receive the consolations of the Gospel. My cook, upper woman, and two nurses, are all widows. They have supplied also two other missionary families with widows as domestics, and we are all alike pleased with them as faithful, docile, and active, allowing for differences in natural character.

“In the interesting family to which I was introduced in Chusan through the kindness of Mr. Milne, and with whom myself and young people resided for several months, I had an opportunity of observing the manners and habits of the higher classes, Mr. Kin's being the first family in Chusan. I found the ladies far superior in activity of body and mind to the gentlemen, the latter being much addicted to opium smoking. Ladies amuse themselves with rearing silkworms, and the silk they thus procure they afterwards weave, or rather hire persons to weave, for summer dresses. Spinning cotton occupies much of their attention, embroidery more: every young lady engaged to be married embroiders a vast number of articles of clothing, presenting them to the parents of the intended husband. Arranging the hair occupies every woman a full hour every morning. It is amusing to see the poorer classes in the winter season, having waited till the sun has some considerable power, and then, availing themselves of its warmth in the open air to put together the strange fabric, which requires not only their own but borrowed hair to complete. In winter, ladies spend the chief of their time in bed; and the poorer classes rise at eight, nine, and ten o'clock. They are greatly surprised that I rise and call up the whole family at five

o'clock, requiring every child to be present at the Chinese morning prayer; which I conduct at seven.

"Many of the children have expressed a great desire to engage in private prayer: the request to be taught was made to Mary Leisk, the youngest of my three elder pupils. She readily met that request; and on her being on a visit on one occasion, I was pleased to find that the eldest of the children who had requested her aid, and whom I will shortly refer to again, took the little band into a private room for the same purpose. This new conductress of the sacred exercise was the child of whom I think I wrote last year, as having been betrothed to the grandson of the woman who in part owns this house, and whose piteous cries continually exhibited to us the proverbial wretchedness of a child sent into the family of her betrothed husband. After great difficulties, I succeeded in obtaining her as a boarder with me, and I confess I had great trouble in managing her on her first entrance. She was the occasion of perpetual disturbance in the family; she was particularly disposed to quarrel with another girl, of about her own age; and on one occasion I was informed that she had positively determined to take poison, and had induced the other girl to do so likewise. I was urged on all hands to allow the girl to be beaten, and was assured I could never manage her without stripes. To all this I, of course, paid no attention, but carefully observed her character, and adapted my punishments and my general conduct to the peculiar traits observable in her disposition. After the lapse of a few months, she became docile

and tractable, and interested in the subject of religion. I am far indeed from entertaining the hope that she is a renewed character; but her future mother-in-law, who hated her so much that she never addressed her by her name, but by some opprobrious epithet, is astonished and delighted with the difference of the girl's conduct, and ascribes the change entirely to the christian mode of moral discipline. She is now fifteen, and her friends are desirous of her remaining with us several years."

How highly Miss Aldersey's exertions are esteemed by her fellow-labourers in China, will be seen by the testimony of Mr. Milne, the devoted missionary, whose assistance she acknowledges in the foregoing letter.

"London, Nov. 25, 1845.

"Most cordially do I lend all the assistance in my power to promote the object of the preceding appeal, and most heartily do I pray that, since such favourable openings have lately been made for the institution of christian education among Chinese females and families, the christian women, mothers and daughters of Great Britain, may be first and foremost in proving themselves worthy of the trust that has been committed to them by the Head of the Church. A deep conviction of the necessity for the introduction of an enlightened system of religious education among the women of China, induces me to second the above appeal to the christian families of this country. A thorough persuasion that, if we have connected with our Protestant mission to China, institutions like those under the care of Miss Aldersey, we shall have a brighter

prospect of speedily running a free course in the vast empire of Mantchoo China, urges me to offer my support to the earnest cry from the city of Ningpo, 'Come over and help us.' The self-denying, the devoted, and the heroic example of Miss Aldersey, of which I myself have been a personal observer, in seeking to promote the honour of the Saviour and the welfare of her sisters in 'the land of Sinim,' 'provokes' me to these 'good words' in her behalf; and the success which has attended the incipient efforts of that ardent and laborious 'fellow-worker with us,' surpassing even her own most sanguine expectations, in one of the cities of China, and among a population that exceeds 250,000 inhabitants, so greatly encourages me, that, without fear and doubting, I close my brief recommendation, believing that every christian lady to whom this appeal is carried will do what she can for the support of Miss Aldersey's school in the city of Ningpo.

WILLIAM C. MILNE."

Our frontispiece is a representation of her school by the pencil of a Chinese artist. The children are assembled in the ancestors' hall, which Miss Aldersey has had fitted up as a school-room. At the table sits the teacher, and on each side of him are seated the interesting Javanese converts, Ati and Kit, who followed their friend to China, and have afforded her valuable assistance in gaining the confidence of the people. A letter written by Ati's own hand to the Committee, in English, gives a delightful proof of the elevating and sanctifying influence of christian instruction.

" Ningpo, April 16, 1846.

" **RESPECTED LADIES,**

" I hope you will excuse me in my writing to you. We are so thankful, and praise God for his great goodness and mercies to us, in that He has made known His blessed Gospel, and has put in the hearts of his good people to pity us ; and some of them have left their comforts and beloved friends behind, to go so far to teach the ignorant and perishing heathen. I am so glad when I hear of any missionary coming to teach our nation ; for, as you know, there are not half of them yet who know the true God, and Jesus Christ who died for sinners.

" We are very much interested about Chunio and Hanio, and I believe you are the same ; we knew them both before they were converted, and when we had news from them, that they had become the disciples of Jesus, it astonished me very much, it was as news from heaven ; for we were so lonely, because there was none of our sex who are Christians which we knew, besides us two, my companion and I : therefore when I heard about them, it was a great comfort to me to have other fellow-travellers to heaven-ward. Though we are far from each other, we have correspondence with them, and we can comfort each other in letters : as we were heathen formerly, we can sympathize with them. We are very anxious about our parents, for they are still having no hope, and without God in the world. I can only pray for my dear parents : I cannot teach them, for they are far from me ; but I hope that the Almighty God will hear my prayers for them.

“Chunio and Hanio have left the school now : they must feel very much leaving it. I remember still the first time of my leaving school. I was very sorrowful indeed, and often wept, especially when I heard the noise of my school-fellows learning their lessons, and the noise of singing, I then wept bitterly. I invited one of my companions to sleep with me on purpose that she might teach me hymns, and to sing also. I was anxious to be able to read. I entreated and begged my parents to allow me to go again, but it was in vain. About a year after, my father was, on account of some business, obliged to go to a certain village ; not long after his absence I entreated my mother again and again to allow me to go, at length she allowed me. Oh, how glad I was ! no one could tell my joy. Though at that time I was unacquainted with the holy religion of Jesus, now I know that it was God who made me so anxious, to prepare me to love him, and to be his adopted child through my blessed Saviour. I hope you will pardon the errors of this letter. Finally, pray for us, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The grace of our Lord Jesus Christ be with you all. Amen.

“I am yours respectfully, Ruth Ati.”

Miss Aldersey not only needs help in supporting her school, in which the numbers may be increased in proportion to the means supplied, but she requires also an assistant to share her responsibility and to relieve her labours. The Committee have in view an individual likely to prove suitable, and their only hesita-

tion refers to the means of her future support. The kindness with which former appeals have been met, and the loud call sent forth by the millions of China, forbid their doubt; and they cheerfully rely on being enabled to do this, and much more, for its debased and suffering daughters.

Another sphere of action has been brought before their attention, in that city which awakens our most sacred recollections, whose daughters have long sat mourning in the dust. Already a teacher's salary is proffered for Jerusalem by one of the Society's Auxiliaries, and what more may be required, they are persuaded, will readily flow into their treasury, so soon as it is known that their work is commenced; but they wish to meet with a christian lady, whose retired labours will avoid suspicion, and who, while sowing the seed as occasion may permit, will wait with unwearied patience for even the first fruits of her toil.

Other agents are also wanted. Miss Giberne, in Tinnevely, is fainting for help; this position of most important usefulness, in training not only the future mothers, but the teachers of that interesting district, awaits the appointment of one whose faith and zeal will incline her to give herself to the Lord in this service. Individuals suitable for the superintendence of two important orphan asylums are also required, and the Committee will gladly enter into communication with any eligible candidates.*

In bringing to a close this review of their progress,

* Full information may be obtained by application to the Secretary.

the Committee desire gratefully to acknowledge and adore the Almighty hand, which has directed and sustained their efforts, and those of their agents. Upwards of fifty have been sent into the field, under whom many hundreds of little children have been taught the Gospel's saving truth; not a few have already borne testimony to their faith in the hour of death, who will be their beloved teachers' crown of rejoicing in the day of the Lord Jesus, and many more have imbibed those principles which will be their joy on earth and their guide to heaven. Yet, as has been forcibly observed in a recent missionary appeal, we need not speak of what we have done; much rather may we speak of what we have not done. During the last seven years, not fewer than 15 millions of females living within the limits of British India must have found their way to the eternal world! What is the little light we have diffused in that period, in comparison with the amount of ignorance in which these have lived and died enshrouded? And in seven years more, can we venture to hope that 15 millions more, now alive and breathing the very air we respire, shall not have gone to join that awful multitude? One thing, and one thing only, can deliver a remnant from the hands of the destroyer; and that is,—*a knowledge of the truth as it is in Jesus.*

The word of encouragement furnished by the same appeal, is not less appropriate for our adoption. "Let all who love the cause of female advancement in India purpose and resolve to exert the utmost energy on its account. The result would astonish and gratify even

our most sanguine supporters. It is but a few years since we lifted up our feeble voice; and notwithstanding, within that short period not a few of India's daughters have embraced the saving doctrines of God's Holy Word, and been thereby rescued from the hands of the destroyer. And we are satisfied that a work is now going forward throughout the Indian continent, that promises ere long to produce the most salutary effects."

Unquestionably the work is advancing, but the claims of at least 200 millions of our heathen sisters in China and India alone, besides those in oppressed and injured Africa, must urge to greater exertion than has ever yet been put forth, and must excite to that diligence and self-denying effort, which is the practical expression of the Apostle's fervent desire, "If, by any means, we may save some." "*To save some*" of those myriads who are passing hopelessly through this world to a dark eternity, is a privilege whose blessedness no heart can fully conceive till that quickly advancing day, when the Lord Jesus shall say to his faithful servants, "Forasmuch as ye did it unto these my brethren, ye did it unto ME." May the perusal of this simple narrative incline many to share the present satisfaction and the animating hope of those who are promoting this work of the Lord!* and in the extension and prosecution of our efforts, may we realize the desire of a holy ambassador of Christ, who, after years of experience,

* The formation of new associations is earnestly desired, and in the Appendix (F.) will be found the rules for such Auxiliaries.

thus points out the requisites for more enlarged success in missionary effort !

“Minds of every size should be called into ardent and holy exertion, individuals should be encouraged to unfold all their energies, either alone or in small circles, to support a messenger to the heathen ; all the best feelings of the renewed mind should be enlisted in the glorious work ; in the hope that the spirit of missions will ultimately become as general and as pure as it was in primitive times, and that, whatever be the shades of difference in doctrine and discipline, all who love the Lord Jesus Christ should strive to become *one* in heart and affection, that the world may believe that the Father hath sent the Son to save men from their iniquities.” *

* See “Thoughts on Propagating Christianity among the Heathen,” by Dr. Marshman.

APPENDIX.

A.

AN APPEAL TO CHRISTIAN LADIES IN BEHALF OF
FEMALE EDUCATION IN CHINA AND THE ADJA-
CENT COUNTRIES. BY REV. DAVID ABEEL.

The degradation of the female sex in many parts of the East is not sufficiently considered in Christian lands.

In China, and the neighbouring kingdoms and islands, inhabited or frequented by the Chinese, the condition of this part of the community is more debased and miserable than in almost any other country. To those who have never visited these distant lands, it is difficult to convey any correct impression of the mental, moral, social, and even physical disadvantages under which they exist.

In the first place, it is necessary to remember that they are utterly destitute of nearly all those blessings which distinguish us as rational or religious beings, and without which we should deem life insupportable. Though endued with strong natural intellect, the only knowledge within the range of their literature is either too insignificant to satisfy the mind, or too absurd to raise it above the vagaries of frenzy. But every species of education is confined in the East to the other sex. Women, with the rarest exceptions, are denied the first rudiments of learning, and excluded from those other sources of knowledge by which the

deficiency might be partially supplied. In many Pagan countries there are superstitious notions, which, though extremely wild, still amuse the ignorant during the present life, and delude them with dreams of happiness for the life to come—in China, the ideas associated with a future world are too confused to influence the heart; or, if believed, too gloomy not to repel its warmest feelings.

But exclusive of the want of these inestimable blessings, there are evils of a secular nature which greatly aggravate their misery. They are generally regarded as an inferior order of beings, and treated accordingly. Even the celebrated moralist Confucius considers them in this light, and employs every argument to prove them mere ciphers in society. Taouism and Buddhism, the only religious sects in the empire, unite in confirming the same sentiment. Thus are they left without an advocate either among the philosophical or religious classes of the community. One of their late moral writers, however, condescended to advance the opinion, that since "Monkeys and parrots had been taught, women might no doubt be instructed, if their husbands were disposed to make the experiment."

Cut off as they are, in a great measure, from the sympathies and social intercourse of their nearest relatives—having but little prospect of genuine happiness here, and, as we have seen, no grounds of calculation hereafter, they become reckless of their own existence, and indifferent to the existence of their miserable female offspring. As might be expected, suicide is a refuge to which thousands of these

ignorant idolaters fly. Many of them evince great violence of passion, and express their revenge for the indignities received from their husbands, or mothers-in-law, by self-destruction. These events are familiar to those who reside in China, especially if they understand the language.

Mrs. Morrison, who has lately returned from Macao, mentions that three women committed suicide, in that settlement, near to her own residence; and that not long before her departure, four others perpetrated the same deed in an adjoining province. One of the latter number had been recently married, and returned to make a short visit to her family. She gave her young companions such an account of the treatment of many husbands, and their mothers, that they all concluded immediate death was preferable to such a miserable life. The consequence was, that they went to an adjacent river, and holding each other by the hand, plunged in, and were drowned. These cases are mentioned, not because of the peculiarity, but the recency of their occurrence.

Infanticide prevails, in many provinces, to an alarming extent. The disproportion between the boys and the girls, in some districts, is almost incredible. Even in Peking, the residence of the Emperor, about 4,000 female infants are annually murdered by their unnatural parents.

These facts will suffice to show the urgent necessity of attempting something to improve the condition of these unfortunate beings; and by united and prayerful effort, no doubt much can be done.

The most practicable and efficacious, if not the

only plan which can be prosecuted, by ladies, is Christian education. Its influence upon those who are taught, we know. Its tendency to exalt their character in the estimation of the other sex is quite as evident; and its results upon their children, and upon succeeding generations, are no less inestimable. The few ladies who have, by some extraordinary circumstances, raised themselves to literary distinction in China, have been uniformly admired and respected. Nothing appears to be wanting but a prevalent system of education,—that instruction which Christianity alone can give,—to change the whole constitution of society, and mould it into a form, which it can only assume where women are admitted to their proper sphere, and entrusted with the rights and offices assigned them in Scripture. That the Chinese women are not prejudiced against the education of their female children, is evident from the following extract of one of Mr. Gutzlaff's letters. Speaking of their interesting appearance and manners in the Fokien province, he adds, "I shudder to think that so many female children are destroyed immediately after their birth, and thus society robbed of its brightest ornament. It will be cheering for the friends of education to hear, that the mothers have shown considerable anxiety to provide their children, girls as well as boys, with Christian books. I have often answered their wishes, and they have pressed these treasures with ecstasy to their hearts."

For the encouragement and direction of those who wish to enter upon this work of Christian benevolence,

we are happy to mention that a number of important stations might be occupied immediately.

Singapore, inhabited by thousands of Chinese and Malays, affords ample scope for Christian education. The girls' schools have been suspended for want of teachers, though they might be resumed under the greatest advantages. A plot of ground, with suitable buildings, has been purchased by Dr. Morrison, expressly for the promotion of Christianity among the natives.

Malacca is another most favourable sphere for female usefulness. Miss Wallace, who was sent out by some ladies in Scotland and England a few years ago, might have as many pupils as herself and others could superintend, if they possessed means equal to their opportunities of labour.

Penang, Java, Siam, all open most inviting stations for schools, and offer strong appeals for assistance.

As the missionaries occupy new posts, each one will probably claim the co-operation of this Society.

China itself will, in all probability, soon be prepared for as many teachers as *all the ladies in Christendom can send or support*. Even now the native converts may be encouraged to take up this object, and thus extend their usefulness among this neglected class of their fellow-beings.

How immense the sphere! Who can hesitate to lend the aid of their prayers, exertions, influence, wealth, when the appeal comes from nearly one-half of a fallen world?

B.

APPEAL OF THE HON. AND REV. B. W. NOEL.

From the last census taken by the Chinese government in 1813, it appears that the population of that empire was then 362,447,183,* a population more than twenty times as great as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia, and Ceylon, *i. e.* more than twenty times as large as nearly the whole field of christian missions, India and the East being excepted.

In 1821, the missionary, Dr. Milne, calculated the population of Cochin China, Corea, Loo-Choo, Japan, and other districts tributary to China, to be about 60,000,000.† If there should be in these countries, with Burmah and Siam, only 20 millions instead of 60, they form an important field of missionary labour.

The British subjects of Continental and Ultra
Gangetic India are 77,743,178

The population more or less under British influence
in India 33,993,000

Making a total under British influence in India,
of 111,736,178‡

Of the 362 millions of the Chinese empire, probably 150 millions are females: and among the 111 millions of India there are about 50 millions more: so that in these two countries there are 200 millions of

* Preface to Gutzlaff's Voyages, p. xxiv. † Eighteenth Report of British and Foreign School Society, p. 152. ‡ See an excellent pamphlet "On the Missionary Obligations of the Church of England," p. 8.

heathen females demanding our commiseration and christian care.

The condition of the Chinese women is thus described by the missionary, Mr. Gutzlaff:—"Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters, live and die in ignorance, and every effort to raise themselves above the rank assigned them is regarded as impious arrogance. . . . As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly."* After giving the account of suicides noticed, page 263, Mr. Noel continues,—Where women are so ill treated, it is not surprising that female infants should be murdered. "It is a general custom among the population of the city of Amoy and the country adjacent to drown a large proportion of the new-born female children. This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness."—There is also carried on a regular traffic in females.† "Even in Peking, the residence of the Emperor, about 4,000 female infants are annually murdered by their unnatural parents."‡

The condition of the Hindoo women is equally

* Gutzlaff's *Voyages*, p. 384.

† Ibid. p. 174, 175.

‡ Appeal by Mr. Abeel.

wretched. They are treated as slaves.* They may not eat with their husbands.† They are expressly permitted by law to be beaten.‡ “Throughout India, anything is thought good enough for them; and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion.”§ They are, by system, deprived of education.|| They are debarred from religious instruction.¶ They may not join in religious worship without their husbands,** and are considered by their laws as irreclaimably wicked.†† Degraded and despised, they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever; and being very much excluded, by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated till Hindoo society undergoes a radical change, unless they may be improved in childhood by christian schools.

Is it then possible to establish such schools for Chinese and Hindoo children? In the first place, there are hundreds of thousands of Chinese who dwell under Christian Protestant governments, and under Malayan governments, which do not prevent christian instruction being given to the Chinese.‡‡

* Abbé Dubois, in Mill's History, vol. i. p. 389. † Mill's History, vol. i. p. 388. ‡ Ibid. p. 386. § Bishop Heber, in Twenty-fourth Report of British and Foreign School Society, p. 39. || Mill, vol. i. p. 388. ¶ Ibid. ** Ibid. †† Mill, p. 386, 387. ‡‡ Dr. Morrison, quoted in an Address to the Ladies of Great Britain, 1828.

At Malacca, five Chinese schools have been formed by Miss Wallace, who sailed from this country in 1828;* and many more pupils might be obtained.† At Singapore, inhabited by thousands of Chinese and Malays, there have been schools for girls, which, though now suspended for want of teachers, might be resumed under the greatest advantages.‡ At Penang, Mrs. Dyer has two Chinese girls' schools under her care, and has been obliged, from want of funds, to refuse applications for more.§ Schools might be properly established in Java and Siam. And China itself will, according to Mr. Abeel's opinion, "be soon prepared for as many teachers as all the ladies in Christendom can send out and support."||

The opportunities in India seem at present only limited by the amount of funds. Before 1820, it seems that no native female could write, read, or sew.¶ In 1820, the Baptist Female School Society established three native schools.** In 1821, Miss Cooke, (now Mrs. Wilson,) who was sent out by the British and Foreign School Society, reached Calcutta. Her object was to promote the education of Hindoo girls; but "all those who knew most of the country regarded her attempt to bring them together into schools, as idle as any dream of enthusiasm could be."†† Various schools were nevertheless speedily

* Thirty-ninth London Missionary Report, p. 20. † Appeal by Mr. Abeel. ‡ Ibid. § Thirty-ninth London Missionary Report, p. 22. || Appeal by Mr. Abeel. ¶ Heber's Journal, vol. iii. p. 245. ** Statham's Indian Recollections, p. 60. †† Heber's Journal, vol. i. p. 55.

formed, and in 1824, animated by her success, some ladies of Calcutta formed the Ladies' Society for Native Female Education, under the very highest patronage.* In 1825, thirty female schools were established in connexion with this Society, in which 480 girls were instructed.† And now, not to mention the schools of other Societies, by the Thirty-fourth Report of the Church Missionary Society, it appears that there are 1,370 girls taught in their schools alone, in Calcutta, Burdwan, Gorruckpore, Benares, Meerut, Madras, Tinnevely, and Cotayam, *i. e.* in every part of India; while in these schools the New Testament is freely used, and in Calcutta, at least, even the Brahmins offer no objection.‡

Even if the expense were very considerable, and no aid were to be expected from India itself, the object is so great, and the opportunities for prosecuting it so favourable, that it would well become benevolent and christian persons, in this country, to make some sacrifice to attain it. Considerable expense, no doubt, there must be in sending out superintendents from this country, but one such person may obviously be useful to a large population; while the expense of each school, instructed by a native teacher,§ would only be (after the outlay of £30 in raising the building) a salary of about £30 to the mistress, and in

* Twenty-first Report of British and Foreign School Society, p. 38; and Heber's Journal, vol. iii. p. 245. † Twenty-first Report of British and Foreign School Society, p. 97. ‡ Heber's Journal, vol. i. p. 55. § It is hoped that ultimately the schools will, in many instances, from the proceeds of needlework, &c., support themselves.

some parts much less, and a small sum for school requisites.* Some effective teachers we are also taught to look for in the Female Orphan Asylum at Calcutta.† Nor is this the only aid on which we may depend. One advantage of this work will be to quicken the conscience and the charity of those ladies in India, who, with leisure to benefit the female population, have not hitherto felt their responsibility. Fourteen young ladies were early induced, by Mrs. Wilson's zeal and success, to study Bengalee, with a view to aid in the superintendence of schools.‡ Why should not similar efforts in other cities be attended with similar results? Besides interesting the European ladies in India, these efforts must attract the attention, and call forth the liberality of wealthy and intelligent natives. As early as 1823, a pamphlet in favour of female education was written by a learned native. In 1826, the Rajah Boidonath Roy gave 20,000 rupees (about £2,000) for the erection of a school for girls in Calcutta. And the Begum (Princess) of Meerut has entrusted the Bishop of Calcutta with a lac of rupees (about £10,000) for the diffusion of the Gospel of Christ throughout India.

Perhaps, however, it may be asked why this work, though undeniably of the highest importance, may not safely be left to the Missionary Societies, whose agents are already labouring in the East? The answer is obvious. What female superintendents of

* Eighteenth Report of British and Foreign School Society, p. 148. † Twenty-third Church Missionary Report, p. 111.

‡ Twenty-first Report of British and Foreign School Society, p. 99.

schools have those societies sent out? Miss Newell, (afterwards Mrs. Gutzlaff,) whom the London Missionary Society sent to Malacca in 1827, is a solitary instance. Miss Wallace was adopted by the London Missionary Society, but she was sent out by a few friends. Miss Cooke came into alliance with the Church Missionary Society, but she was sent out by the British and Foreign School Society. In fact they have judged, and as it seems, wisely, that it is better for them to employ all their missionary funds in sending out missionaries. Female schools they ought to have, and the Church Missionary Society alone does at this time instruct 1,370 Hindoo girls: so that the separate funds contributed for this object, even if much larger, might be usefully employed. But in those exhausting climates it cannot be expected that a missionary's wife, occupied with her domestic duties, and having other duties too connected with the mission, can do more than superintend one or two schools in the immediate vicinity, if she can find leisure even for that. But a person whose whole time was devoted to this object, might clearly fill a large neighbourhood with schools, being herself the teacher of the teachers. Thus Mrs. Wilson superintended eighteen schools in Calcutta at once. Besides, a ladies' society, devoted to this object, seems absolutely necessary to give it that prominence which it deserves. One missionary report after another, filled with interesting information, will scarcely be found to contain an allusion to the condition of the female population. The information which a ladies' society may acquire, would bring that affecting condition before the public. And

further, a ladies' committee is more qualified than a committee of gentlemen could be, to communicate with European ladies in the East on the subject of school discipline.

On these grounds a society has now been formed of ladies of various denominations, united together by christian pity for the wretched female population whom they wish to elevate and bless. Some of the objects to which the Committee will direct their attention, are the following:—

1. To collect and to diffuse information on the subject.
2. To prepare and send out pious and intelligent women as trainers and superintendents of native female teachers.
3. To assist those who may be anxious to form female schools in accordance with the rules of this Society, by grants of money, books, and superintendence.

What christian lady to whom this appeal may come, will refuse her co-operation in so good a work? To aid the beneficent legislation of a paternal government, in the improvement of so large a population committed to our care—to rescue the weak from oppression, and to comfort the miserable in their sorrow—to give to the infant population of India and of China the blessing of maternal wisdom and piety—to teach the men of those nations, that those who are now their degraded slaves, may be their companions, counsellors, and friends—to disgrace, by the knowledge of the rudiments of European science, those fabulous and polluting legends of their sacred books, which are

at variance with geographical and astronomical facts—to make them acquainted with the Bible, which now they cannot read—to place them under the instruction of the missionary, from whom they are at present excluded—to bring them to the knowledge of Christ, and to prove that His grace can do more in a few years to bless them, than centuries of heathenism could do to degrade them;—these are the great objects which carried Mrs. Wilson to the children of Hindostan, and Miss Wallace to those of China. But while “the harvest truly is plenteous, the labourers are few.” Other women of equal capacity, and who can show the same perseverance, springing from compassion and faith, must follow their good example. And if they offer themselves to this work of the Lord, will not the christian women of this country, by sending them forth, and supporting them in their work, show to the continent and to the world, that gratitude to God and to Christ for the blessings of providence and grace, can kindle in their hearts an earnest and a self-denying pity for those, who, though they speak in other tongues, and are separated from us by half the earth’s circumference, are yet as capable of joy and sorrow as ourselves, and are among those to whom our Redeemer has commanded that the Gospel should be preached?

Wives, who are happy in the affectionate esteem of your husbands—mothers, who enjoy your children’s reverence and gratitude—children, who have been blest by a mother’s example and a mother’s care—sisters, who have found in brothers your warmest friends—christian women, who feel that you can

lend to society its charm, and receive from it a loyal courtesy in return—protected, honoured, and loved—impart your blessings to those who are miserable, because they are without them. If your minds are intelligent and cultivated—if your lives are useful and happy—and if you can look for a blessed immortality beyond the grave,—do not, for the love of Christ, whose sufferings have been the source of all your blessings and of all your hopes, do not refuse to make Him known, that the degraded millions of the East may, like you, “be blessed in Him,” and, like you, may “call Him blessed.”

C.

GENERAL REGULATIONS OF THE SOCIETY.

I. The object of this Society shall be the establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation in this country of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers.

II. The requisite funds shall be raised, as in other institutions, by annual subscriptions, donations, and all other advisable methods.

III. In the schools connected with this Society, the end chiefly kept in view shall be to bring the pupils to an acquaintance with Scripture truth, and to a belief in Christ as their Saviour: all other useful knowledge which circumstances may render desirable, being at the same time imparted.

IV. The business of the Society shall be conducted by a Committee, consisting, besides the President and Vice-Presidents, of twenty-four ladies, two of whom shall every year vacate their places, a Treasurer, and two Secretaries.

V. The Committee shall meet once a month, or more frequently if business shall require, (intimation of the same being given by the Secretaries :) five of the number, one of the Secretaries being included, shall constitute a quorum.

VI. Statements of proceedings, and extracts of correspondence, shall be prepared from time to time, and distributed among the subscribers.

BY-LAWS.

1. Every meeting of the Committee shall be opened with prayer.

2. No person shall be entitled to attend the meetings, except members of the Committee. Country agents, office-bearers of auxiliary associations, and persons lately returned from the East, may attend by invitation of the Secretaries.

3. The minutes of each meeting shall be read at the following meeting, and, when confirmed, signed by the Chairwoman.

4. In case of an equality of votes, the Chairwoman shall be entitled to a second, or casting vote.

5. All orders made for payment on account of the Society shall be signed in Committee by the Chairwoman, and countersigned by the Sub-Treasurer, or one of the Secretaries.

6. The regular monthly meetings of the Committee shall be suspended during the months of July, August, September, and October.

7. The Secretaries, or one of them, shall have power to summon a special Committee, during the suspension of the regular meetings, or at any time when business shall require. No general business shall then be entered upon, nor anything affecting the regulations of the Society, but such matters only as are of immediate importance, and for which the said Committee was summoned.

8. Previous notice shall be given at one of the regular meetings of the Committee, of every motion affecting the regulations and general proceedings of the Society.

9. The Committee shall have power to fill up vacancies in their number.

10. The year of the Society's operations shall begin the 1st of July, and terminate the 30th of June, when the accounts shall be made up, and the annual report published.

11. Annual subscriptions shall be considered due the 1st of January, and all country collections and lists of names intended for insertion in the ensuing Report, must be sent in by the 1st of June.

12. Annual subscribers and collectors shall be regularly supplied with the publications of the Society.

13. The funds of the Society shall be employed in defraying the expenses of the training, outfit, and passage of their agents; in special grants to established schools, particularly to those under the superintendence of their agents; in the purchase of books

and school materials to send abroad; and in the necessary expenses of carrying on the business of the Society.

14. A reserve fund of not less than £500 shall be vested in Exchequer bills, to meet unexpected contingencies.

15. The postage of all letters addressed to members of the Committee on the business of the Society shall be defrayed.

16. The Secretaries shall be authorized to purchase such books as are necessary to assist candidates in their studies, and in the acquisition of Eastern languages. They shall also have power to supply the Society's agents abroad, from time to time, with useful books.

17. The Secretaries shall be empowered to appropriate the work and other useful articles placed at the disposal of the Committee, to any of the Society's agents abroad, or to the schools in connexion with the Society. A regular account of the proceeds of sale shall be requested from all those to whom such supplies are sent.

18. The Committee shall take care that the support of all those they send abroad shall be properly guaranteed. A preference will always be given to applications from quarters where local resources can be made available for this purpose; but in cases presenting peculiar claims, they will themselves guarantee, in whole or in part, the requisite annual stipend.

19. If any auxiliary Association, or private individuals, wish to support an agent, and will guarantee the requisite sum for a certain number of years, the

Committee shall make the necessary arrangements, and be the medium of transmitting the stipulated salary.

20. In the appointment of candidates as agents of this Society, the following course shall be pursued. Each candidate offering her services, shall be required to answer, in writing, a set of questions approved by the Committee, and to refer to two or more individuals capable of testifying to her character and qualifications. When the statements and testimonials of a candidate appear satisfactory, she shall be admitted by the Committee on probation for a month, during which time three of their number (the office-bearers being ineligible) shall be appointed to converse with her privately; and upon their report, at the following meeting, the Committee shall decide respecting her acceptance.

21. During the suspension of the monthly meetings, the Secretaries shall have power to admit candidates on probation, and to appoint their examiners, subject to approval at the next meeting of the Committee.

22. No candidate shall be finally accepted, without personal intercourse with the Committee.

23. All candidates offering their services to the Society shall be required to produce a medical certificate of good health, and fitness for an Eastern climate.

24. All candidates shall be required to possess, or to acquire, a knowledge of the most approved systems of school-keeping.

25. Each agent, previous to her departure, shall be required to sign an engagement, in the presence of

two witnesses, binding herself, in case of her voluntarily relinquishing her situation within five years, or in case of her marriage within five years, to repay to the Committee the sum expended by them on her account, a fifth part being deducted for every year during which she shall have complied with the terms of her engagement, and remained unmarried; the said five years to be reckoned from the period of her arrival at her post of labour. She shall also bind herself to give the Committee previous notice of any such proposed change, or of any intention of marriage, that proper measures may be taken for supplying a successor. A copy of this engagement shall be furnished to the agent.

26. A meeting shall be held previous to the departure of the Society's agents, for the purpose of taking leave of them, and commending them to the protection of God. No person shall be present except members of the Committee, and a few others by special invitation of the Secretaries; such invitation being limited to candidates on probation, the friends of the agent about to depart, and persons particularly engaged in promoting the interests of the Society.

27. The Committee shall take care to make proper arrangements for the comfort and protection of their agents during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness, or unlooked-for emergency. Should a return to Europe be necessary from the failure of health, and by medical advice, the Committee shall undertake to bring them home.

28. When the agents of the Society are sent out at the request of local Committees abroad, or to assist the wives of missionaries, or other individuals, in the charge of schools, they shall be considered as primarily responsible to such Committee or individuals ; but they shall be expected to keep up a regular correspondence with the Secretaries of the Parent Committee, and to furnish them with a full account of their proceedings.

29. A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

30. Subscribers, and all interested in the welfare of the Society, are requested to remember in their prayers those who are engaged in its service, both at home and abroad ; that wisdom and grace sufficient for their need may be vouchsafed to them, and that the blessing of God may rest abundantly on their labours. Friday morning is considered by the Committee as especially set apart for that purpose.

D.

QUESTIONS FOR CANDIDATES.

1. To what clergyman, minister, or other individual, can you refer for information respecting your character and qualifications ?

It is desirable to name more than one.

2. Have you reason to believe that you are yourself a partaker of Divine grace ? If so, upon what grounds do you rest that belief ?

3. With what church are you in communion, and how long have you been a communicant?

4. What are your views of the leading doctrines of Christianity? State them fully on the following subjects :—the Trinity in Unity—Original Sin—the Atonement — Justification — Conversion — Sanctification—and Devotedness to God.

5. What are your views of the principal dispositions which should characterize a christian missionary?

6. What are the chief mental and moral qualifications required in a superintendent of christian schools for heathen children?

7. What do you consider to be the difficulties likely to be encountered by an agent of this Society, and the probable causes of those difficulties, with the special graces which will be called by them into exercise?

8. What are the chief motives which make you desirous of engaging in missionary work?

9. How long have you felt this desire?

10. What leads you to believe that you are called by God to this work?

11. What preparations have you made for entering upon it?

12. State, if agreeable to you, how far habits of activity and economy have served to prepare you for it?

13. What has been your method of studying the Scriptures; and what theological works have you chiefly read?

14. What advantages of education have you enjoyed; and what branches of general knowledge have you studied, with a view to your greater efficiency as

a teacher among the heathen? Have you a facility in acquiring foreign languages?

15. Have you been accustomed to engage in the tuition of the young, in seeking the spiritual benefit of the sick, in visiting the poor, or in what other ways have you endeavoured to communicate the knowledge of the Gospel to others?

16. What has been your method of communicating christian knowledge to children hitherto? Have you any acquaintance with the National, Lancasterian, or Infant School systems?

17. Have you, before offering yourself as an agent of this Society, made it a matter of earnest and repeated prayer, seeking the Divine blessing on so important an undertaking?

18. Are your health and spirits good?

19. What is your age?

20. State any other particulars respecting yourself with which you would wish the Committee to be acquainted?

QUESTIONS FOR REFEREES.

1. Do you consider that _____ gives evidence of real piety? Has she long maintained a temper and deportment consistent with her christian character and profession?

2. Since you have had reason to look upon her as a Christian, has she manifested much concern to embrace opportunities of usefulness? Has she been engaged in Sabbath school instruction, in visiting the sick, or in other ways endeavouring to benefit those around her?

3. What is your opinion of her powers of mind and acquirements, particularly her talent for communicating knowledge to others?

4. What is your opinion of her as to temper, good sense, judgment, and prudence? Has she a cheerful and obliging disposition? Is she mild, courteous, and humble in her demeanour? Has she acquired the esteem and good will of those with whom she has come in contact? and has she evinced patience and perseverance in her undertakings?

5. What is her station in life? Is she in independent circumstances, or what has been her occupation hitherto?

6. Are there any other circumstances that you can state to the Committee respecting her, either of a favourable or an unfavourable nature?

E.

INFORMATION RESPECTING WORK.

Doubts having arisen as to the amount of assistance rendered by contributions of work, and some friends having been discouraged so much, as to discontinue their help from a fear that it was ill-bestowed, a few words on this subject may not be superfluous.

1. In some of the principal places, such as Calcutta and Madras, there appears to have been at times a larger supply than demand, and work does not, there, always realize the price put upon it in England. Anything sent to those places should be very good, useful, and, if possible, of a new description. At some other stations, where there are few resident Europeans, work is difficult of sale, and discouraging

reports are sent home. But in other places, especially in the north of India, the sale is very good, and a large return realized.

2. The benefits of a working party are not confined to the actual amount obtained by the sale of their work; an interest is kept up by these periodical meetings, and by the information then communicated, which cannot be excited in any other way;—the Committee would therefore earnestly deprecate such meetings being relinquished.

3. As some trouble and risk attends the packing of work in this country and disposal of it abroad, and as remittances of money are generally preferred by conductors of schools in India, the Committee would recommend that whenever there is an opportunity of disposing of the work in this country, it should be embraced, and the proceeds forwarded to the Society; and when this cannot be done, that there should be no great outlay upon the working materials, *i. e.* that instead of purchasing costly materials, which when made up will not sell much above the original price, the object should rather be to select those articles of which the materials cost little, but which the work renders valuable.

4. The Committee would urge a strict attention to the lists given. Many things which would be suitable for sale in this country are either unfitted for packing, or unsuited to the climate and habits of India; such are all card-board articles, screens, bell-ropes, &c. Children's clothes neatly made meet with a ready sale everywhere, and coarse garments for the Caffre girls cannot be sent in too great abundance.

Persons sending work to the Society are sometimes anxious to trace its history, and disappointed not to learn its destination, produce, &c. From the large quantity of work sent to the Assistant Secretary it is almost impossible to keep it distinct, besides that it frequently happens that a particular box is not suited to any station in its entire state, and the articles are distributed among several; but to avoid this disappointment, it is recommended that in all cases where this desire is felt, the work should be ready packed in tin as directed below, and either appropriated to some station, to which its contents are specially adapted, or left to the disposal of the Committee, with a request for information as to its destination. By writing to the station, a direct communication may be obtained on the subject, if desired. Disappointment is also expressed at supplies of work not being acknowledged. This often arises from no clue being found in the box or parcel as to the source whence it came.*

F.

RULES FOR AN AUXILIARY ASSOCIATION.

1. That this Association be called the — Association in aid of the Society for Promoting Female Education in the East.

* Parcels and boxes may be sent to the care of Mr. Suter, 32, Cheapside; and it is particularly requested that the name of the donors may be sent within, in order that they may be immediately acknowledged. Boxes ready packed and closed should be sent to the Society's agents for shipping, Messrs. Maynard and Harris, Leadenhall Street; and an intimation of their value and destination to the Assistant Secretary.

2. That the object of the Association be to collect and diffuse information relating to the subject of female education, and to assist the Parent Society by contributions.

3. That a Committee be formed consisting of not less than six ladies and two Secretaries.

4. That the meetings of the Committee be held half yearly, or more frequently if necessary, notice being given by one of the Secretaries.

5. That the meetings of the Committee always open with prayer.

The following is a list of useful articles best adapted for sale abroad :—

Calcutta and the northern parts of India.—Infants' long frocks open behind, caps and cockades, gloves, socks, &c.; bags embroidered with silk or beads; white, coloured jean, mousseline de laine, and French merino frocks; boys' dresses and trousers complete; brown holland pinafores; black silk aprons; lambs' wool shawls, knitted or netted; silk mitts; dolls pretty, but not fancifully, dressed; inkstands, ornaments, and small cups and saucers of British china; gentlemen's woollen muffetees, shirt fronts, slippers and socks; simple morning caps, pelerines, capes, collars of net or book muslin, trimmed with lace or ribbon; flannel dressing gowns; muslin for dresses; good penknives; hookah carpets; blotting books; embroidered rugs; table mats; doyleys; pen-wipers; ornamental bags, about the size of a finger, about half to three quarters of a yard in length, filled with shot, as weights for papers under a punkah, sometimes made to imitate snakes. Pearl white is apt to turn yellow in India. French white, all shades of pink, blue and green, answer best. Purses, and fancy articles in pasteboard, *unsaleable*.

Berhampore.—Children's frocks, white, or good print, that will wash well, with tippets and sleeves; white spencers, nicely made, not too small; thin flannel petticoats, with knitted stays; boys' frocks or coats of jean or good print; boys' collars; babies' long frocks, open behind, trimmed with work, not lace; babies' lace caps, woollen socks, hoods, and knitted blankets; long gloves and mittens; scarfs, pelerines, collars, silk or satin bags; Berlin wool, rug needles, and canvas. Pincushions, pasteboard articles, night gowns and caps, aprons, cuffs, doyleys, and babies' shirts, are *unsaleable*.

Madras.—Nothing ornamental, no babies' caps; coloured and jean dresses, neatly and plainly made; lambs' wool shoes and socks; pens, pencils, copy-books, fine needles and cotton, scissors, and small thimbles. Worsted and lambs' wool very acceptable.

Vizagapatam.—Materials for work, such as remnants of very fine muslin, and of French or Scotch cambric; fine net plaiting, broad net, lace edgings, ribbons; good cotton, needles, pins, tapes, bobbins, narrow ribbons, buttons, braid, white and coloured thread, sewing silk. Baby linen, coloured frocks, children's caps, stockings, shoes, and jean dresses; lace work, muslin and silk aprons; patterns of frock bodies, capes and collars.

Bombay.—Clothes for children under five years of age, of simple form,

fine material, and well made; jaconot and jean frocks; babies' lambs' wool shoes (particularly acceptable); cuffs and collars of the finest material and best work; thread and silk mittens, long and short, white and black; white cotton and linen doyleys; ribbons in pieces; worsted mats; good silk bags; little books; Berlin wool in shades; rug needles, and netting needles. Purses, pincushions, and drawings are of no use.

Ceylon.—All kinds of children's clothes and baby linen; boys' frocks; light inexpensive babies' caps, ladies' and children's collars, tippets and capes of net or Urling's lace; light bonnets, caps for morning or evening, new patterns in cheap materials, or miniature patterns of millinery, with the materials for making up; cheap light leather and silk shoes; mittens; any thing useful, and what would suit a gentleman; shirt collars, strong watch-guards, purses, light braces, cigar and note cases, jean or light sewn gloves; coloured pocket handkerchiefs, bags, needlebooks, pincushions, small emery cushions; scissors, thimbles, needles, pins, marking and sewing cotton; fine canvas for samplers; minikin pins, and thread for lace-making; remnants of book, mull, or jaconot muslin for girls' spencers; lengths of chintz for the dress called *comboy*, which is usually three or four yards long; remnants of chintz for bags; simple English reading books, coloured pictures, especially of animals, blank copy books, lead pencils, quills, penknives. Fancy work does not meet with a good sale. The best colours for this climate are plum, green, and cherry, in their various shades.

Singapore.—Berlin wools, canvas and needles; round mats for lamps; anti-macassars; coloured muslins, in frocks or in the piece, but only small patterns, or checks, and very fast colours; (frock bodies, and especially sleeves, should be of a large size, for coolness;) book muslin, net, quilting blonde; ladies' caps and collars; muslin and gauze handkerchiefs and scarfs; fronts of caps for bonnets; drawn bonnets; pelerines; habit shirts; black lace mittens; edging lace; waistbands; pocket handkerchiefs, not too fine; sewing cotton, tape, needles, pins, scissors, cord, hooks and eyes; penknives; sponges; gentlemen's hats; cotton shirts, linen collars, fronts, and wrists; watch-guards; gauze, satin, or saraset ribbons, especially white satin, for cap strings; white drawing paper, plain cards, envelopes, note paper, wafers; tin toys, dolls, Noah's arks; soap, tooth and nail brushes, white silk gloves, fine flannel, children's worsted stockings, babies' woollen shoes. Drawings, trinkets, doyleys, watch pockets, netting stirrups, thimbles, babies' cambric shirts, night caps, and children's bonnets are unsaleable.

Cape Town.—All kinds of baby linen, pinafores, and aprons; ladies' aprons, collars, caps, and bags; coarse blue cotton, common prints, for dresses; cheap calico; needles; sewing cotton; brass thimbles; steel pens; left-off clothes; and half worn-out baby linen.

Caffraria.—Children's clothes, neatly made; dark frocks for girls from twelve to seventeen years of age; collars, caps, aprons, and other useful articles; large, strong, dark pinafores, with a band for the waist; pieces of strong, dark, printed calico or gingham, from five to eight yards in length, for the women and girls; unbleached calico, for under garments; handkerchiefs for the head; cotton shawls; needles; thread; tapes; thimbles; scissors.

These articles, if sent out direct, should be well dried, and packed in boxes lined with tin, and soldered down: silver paper is unsuitable for wrapping in, as it retains the damp; a small quantity of wadding is recommended for the more delicate articles. It is particularly requested that the English prices may be attached, to afford a guide to the estimate for India.

INDEX.

- ABDEL, Rev. D., iii, 261.
Aldersey, Miss, 32, 219, 242.
Austen, Miss, 71, 78.
Auxiliary Associations, 287.
Bangalore, 156.
Barker, Miss, 33.
Barlow, Miss, 146.
Basle Ladies' Society, 241.
Batavia, 12, 17, 37.
Baynes, Misses, 209.
Berhampore, 147.
Berlin Ladies' Society, 241.
Bird, Miss, 4.
Bombay, 125, 134, 141, 145.
Borneo, 44.
Buckley, Mrs., 155.
Burdwan, 52.
Burton, Miss, 141, 145.
Burton, Miss, 84, 93.
Buzacott, Miss, 163.
By-laws, 276.
Cairo, 63, 97, 115.
Caffreland, 164, 181.
Calcutta Ladies' Society, 51.
Candidates, Questions for, 29, 181.
Cape Coast, 193.
Cape Town, 162, 179, 181, 193.
Carter, Miss, 56, 58.
Cawnpore, 56.
Ceylon, 80.
Chinsurah, 159.
Collins, Miss, 162.

- Colombo, 81, 91.
Combe, Mdle., 36, 43.
Cooke, Miss, 4, 51.
Cornelius, 19, 23.
Craven, Miss, 70, 75.
Crosthwaite, Miss, 81, 84.
Cuttack, 162.

Dean, Mrs., 33.
Derry, Miss, 147.
Douglas, Miss, 84, 90, 93.
Dyer, Mrs., 210, 269.

Edinburgh Ladies' Society, 241.
Egypt, 62, 96, 113.
Farrer, Mrs., 125.

Galle, 90, 93, 95.
Geneva Ladies' Society, 36, 40, 160, 241.
Giberne, Miss, 81, 84, 93, 257.
Glasgow Ladies' Society, 241.
Gobat, Rev. S., 65.
Gorruckpore, 52.
Graham's Town, 191.
Grant, Miss, 210.

Hahn, Mrs., 193.
Hale, Miss, 71, 74.
Hansford, Miss, 84, 95.
Hanson, Miss, 162, 178.
Harding, Miss, 181, 186.
Harvett, Miss, 193, 205.
Hobbs, Miss, 84.
Holland, Miss, 96.
Holliday, Miss, 62, 96.
Hone, Miss, 193.
Huddersfield Association, 209.
Hulk, Miss, 28, 32, 43.
Huntly, Miss, 181.
Igqibigha, 164.

- Jaffna, 88.
Jallot, Mdle., 137.
Jerusalem, 257.
Jones, Miss, 52, 60.
Karagan, 44.
Keil, Miss, 241.
Kishnagur, 146.
Lieder, Mrs., 111, 115, 122.
Macao, 33.
Machell, Miss, 80.
Macklin, Miss, 156.
Madras, 69, 78.
Margot, Mdle., 159.
Matura, 92.
Mather, Mrs., 61, 147.
Metcalf, Miss, 81.
Milne, Rev. W., 253.
M'Laren, Miss, 164, 176.
Nasik, 125, 130.
New Barmen, 194.
Nesbit, Rev. R., 137.
Newell, Miss, 10, 272.
Ningpo, 242, 255.
Niven, Rev. R., 175.
Noel, Hon. and Rev. B. W., Appeal by, 266.
Palamecottah, 75.
Palm, Mrs., 93.
Pennington, Miss, 71, 74.
Percival, Rev. P., 88.
Piggott, Mrs., 145.
Pitchers, Miss, 181, 191.
Poonah, 134.
Poppy, Miss, 44, 51.
Porter, Mrs., 80.
Postans, Miss, 52.
Puddicombe, Miss, 137.
Referees, Questions for, 29, 283.

- Regulations, 275.
Rogers, Miss, 62.
Shackerly, Miss, 193.
Singapore, 209, 216, 265.
Smith, Miss, 134.
Smyrna, 96.
Spiers, Miss, 71.
Stretch, Mrs., 182, 184.
Thomson, Mrs., 43, 47.
Thomson, Miss, 57.
Thornton, Miss, 11, 32, 39.
Tinnevelly, 84, 93.
Tucker, Rev. J., 69, 71, 93.
Tucker, Miss, 74.
Tunstall, Miss, 178.
Twiddy, Miss, 84, 88.
Tyumie Vale, 181.
Vepery, 71, 73.
Vizagapatam, 80.
Wallace, Miss, 10, 265, 269.
Wakefield, Miss, 52, 58.
Weitbrecht, Mrs., 52, 60, 146.
Wells, Miss, 84, 91.
Willing, Mrs., 141.
Wilson, Mrs., 4, 51, 55, 146, 269, 272.
Wilson, Miss, 146.
William's Town, 191.
Woodman, Miss, 159.
Work for Sale, 284.
Worrin, Miss, 146.
Wright, Miss, 84, 92.
Wynberg, 205.

PUBLISHED BY EDWARD SUTER, 32, (late 19,) CHEAPSIDE.

Just Published,
THE HISTORY
OF THE
SOCIETY FOR PROMOTING
FEMALE EDUCATION IN THE EAST.

PREFACE BY THE HON. AND REV. B. W. NOEL.

With a frontispiece from a drawing by a native artist, of a
Chinese school at Ningpo.

Cloth boards, 3s. 6d.

A New Edition of
THE TEMPLE;

Or, Sacred Poems and Private Ejaculations: A PRIEST to
the TEMPLE; or, The Country Parson, his Character,
and Rule of Holy Life.

BY REV. GEORGE HERBERT,

Late Orator of the University of Cambridge.

Together with his LIFE, by ISAAC WALTON. With a Portrait
by Fox. Price 5s., cloth boards.

And handsomely bound for presents.

. This is the only edition in which Herbert's Poems, Country Parson, and
Life, have ever been printed entire in one volume.

"Herbert speaks to God like one that really believeth a God, and whose
business in this world is most with God. Heart work and heaven work make
up his books."—*Baxter*.

"In the edition which Mr. Suter has with much care reprinted in a single
volume from the first impressions, is contained, besides the Poems, Herbert's
Country Parson, and his Life, by Isaac Walton.—The completeness, cheapness,
and accuracy of this volume should recommend it to those who value the very
peculiar merit of George Herbert's writings."—See Record, August 2, 1838.

Just published, a New Edition of
DR. WATTS' DIVINE AND MORAL SONGS.

Printed in large type, in stiff covers, 6d.; on large paper, in
cloth, gilt edges, 1s.; also in a variety of bindings, suitable
for presents.

PUBLISHED BY EDWARD SUTER, 32, (late 19,) CHEAPSIDE.

MEMOIRS

OF THE LATE

MAJOR-GENERAL ANDREW BURN, R.M.

Collected from his Journals.

One vol. 8vo., with Portrait. Second Edition, price 5s., in boards. And handsomely bound for presents.

WHO FARES BEST,

THE CHRISTIAN, OR THE MAN OF THE WORLD?

Or, the Advantages of a Life of Real Piety compared with a Life of Fashionable Dissipation.

By the late Major-General ANDREW BURN, R.M.,

Author of The Christian Officer's Complete Armour, &c.

The Fifth Edition, with a Preface, by Olinthus Gregory, LL.D.,
F.R.A.S., Professor of Mathematics in the Royal
Military Academy.

Wrappers, 1s. Bound in cloth, price 1s. 6d.

And handsomely bound for presents.

ADVICE TO INSTRUCTORS

OF

INFANTS' SCHOOLS.

BY THE REV. WILLIAM WILSON, B.D.,

VICAR OF WALTHAMSTOW.

Second Edition. Price 6d.

THE MONITOR'S KEY

TO

THE CHURCH CATECHISM,

With Cross-examinations and Scripture Proofs.

BY THE REV. RICHARD KEMPTHORNE, M.A.

COLONIAL CHAPLAIN OF ST. HELENA.

Second Edition. Price 4d.

PUBLISHED BY EDWARD SUTER, 32, (late 19,) CHEAPSIDE.

THE GOSPEL HISTORY
OF OUR BLESSED LORD AND SAVIOUR
JESUS CHRIST.

In a Chronological Narrative; designed principally for the
Use of Schools.

BY ELIZABETH MARIA LLOYD,
AUTHOR OF "EXERCISES IN THE GOSPEL NARRATIVE.

Half-bound in Roan. Price 3s.

HUMBLE REQUESTS

TO

CHURCHMEN AND DISSENTERS,

Touching their Temper and Behaviour towards each other,
relative to their different Forms of Worship.

By the Rev. JOHN HOWE, M.A.

Price 6d.

"If, in some other things we be otherwise minded, than others of our brethren are, let us bear one with another, until God shall reveal the same thing unto us; and, howsoever we may see cause why we should dissent from others in matter of opinion, yet let us remember that that is no cause why we should break the King's peace, and make a rent in the Church of God."—*Archbishop Usher*.

HYMNS AND POETRY
FOR THE USE OF INFANT SCHOOLS AND
NURSERIES.

IN FIVE PARTS.

Third Edition, enlarged by many Original Pieces.

Cloth boards, 3s.

THE COLLECTS.

A new Miniature Edition. Cloth gilt, 8d. Roan tuck, 1s.

PUBLISHED BY EDWARD SUTER, 32, (late 19,) CHEAPSIDE.

A FRUITFUL EXHORTATION
TO THE
READING AND KNOWLEDGE OF HOLY
SCRIPTURE;

Being the First Homily of the United Church of England
and Ireland.

Cloth gilt, 6d. each, or 5s. 6d. per dozen.

COWPER'S HYMNS,
Selected from the Olney Collection.
Cloth gilt, 1s. Roan tuck, 1s. 6d.

A COMPENDIOUS GRAMMAR
OF
THE ENGLISH LANGUAGE;
With Appendices, Addenda, and Exercises; extracted chiefly
from the works of the most approved writers on the subject,
and adapted to the Use of Schools.

By the late A. HOPE, Teacher of English, Annan.

Fourth Edition, Revised and Corrected by the
Rev. W. J. HOPE, of Lewisham.

INFANT SCHOOL DEPOSITORY,
32, (late 19,) CHEAPSIDE.
(ESTABLISHED 1828.)

*Catalogues of Lessons, Pictures, and other Apparatus used in
Infant Schools and Nurseries, may be had on Application.*

E. Suter, Printer, 32, (late 19,) Cheapside.



